

245.
Advice to a Son;

O R,

Directions

For your better Conduct,

*Through the various
and most important Encounters
of this Life.*

Under these Generall Heads.

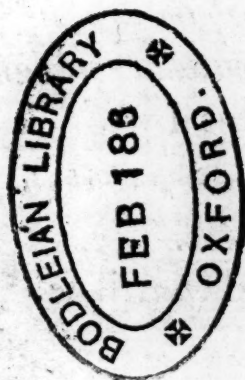
- I. Studies, &c.
- II. Love and Marriage.
- III. Travell.
- IV. Government.
- V. Religion.

By Fra^s. Osborn.

Conclusion.

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To the READER.

Such as make it their businesse, with the Spider, to suck out the Crudities and Corruptions in Books, are unlikely to faile of Matter here: yet may come firre short of the Credit and Good might accrue to themselves and others, did they pore lesse on what is really amisse, and more on that which is not yet brought under a perfect Knowledge (unpossible to be taken up pure by those that begin but now to scramble for it:) New Opinions, though perhaps untrue, rather gaining, then loosing Repute by Opposition. This breeds matter of wonder, why so many should hazard their Fame, by running and yelping after those prodigious wits of this last Age, *B D H* &c. Men not unable, with *Abner*, to silence these swifter writers with the Buttend of their Quils; and so richly endowed from Nature, as they are able to Traffick upon

To the Reader.

upon their single stock, without obliging the credit of ancient Authors; who, for ought I know, were of poorer Parts, and might learne of them, were they in being. This is said to honour those that can take their pastime in the Depths of Reason, & not to shroud my poore Interest under theirs, whose Bookes deserve better Coverings, then can be picked out of the choicest of my Papers, or theirs that have the impudence to traduce them. To conclude, Many that can buy Bookes, want Wit to use them.



Publisht of late by the Author of this
A D V I C E ,

*A Perswasive to a Mutuall Compliance
under the Present Government.*



To



To his Son.

To his Son.

Son,



Have forborne to set your Name on the forehead of these Instructions, not that I am ashamed either of Them or You; but for such like Reasons.

First, because some Truths, I here intend to make legible, the tyranny of Custom and Policy labours to conceal, as destructive to the Project of Government; and therefore unlikely to passe by wise men, without a formal reproof; who have been long since taught by unerring Experience, That Ignorance draws with the least reluctance in the yoke of Obediēce; being of so sheepish a nature, as she is no bodies foe but her owne.

Next, to spare you the trouble of arming your Reason, in way of defence, upon every Alarum They may receive, from the Censures of wiser or weaker Judgments: For not carrying the markes of your particular Interest, you may stand, as it were, unseen, behind the Curtaine of Indifferency, and heare, without blushing,

To his Son.

the Opinions of others, if Chance or your Will should please to make Them the object of their Discourse.

Amongst whom, if any accuse them, as too cheape and obvious; They are unadvised Questioners of their owne Charter, in case they should be Fathers: who were never denyed yet the freedome, to teach their Children to manage an Hobby-horse, without offering violence to Gravity or Discretion.

Neither do we so ordinarily fall, through the unevennesse or difficulty of the Way, as carelesnesse and ignorance in the Journals of former Experience: This makes it the greatest demonstration of Paternall Affection, like the Pelican, to dissect my selfe before you, and by ripping up mine owne Bowels, to let you see where the defects of Humanity reside; Which are not only the occasions of many corporeall Diseases, but of most of the Misfortunes accompanying this Life.

And though, in passing through so much Weaknesse, They are rendered more deficient, then, considered in their owne Nature, in truth they are; Yet, being the best I am able

To his Son.

to afford you, They cannot but be looked upon
(by You) for as lively a Monument of my
Love , as if they bare the Magisteriall Im-
presse of a worke of Solomon's.

And in regard of Time , none can be
more opportune then this, in which men carry
breasts of Steele against those of their owne
Profession (some niceties excepted) under the
imperious pretence of Religion.

If any blinded with Ignorance , or misled
by a more candid Nature , should engage for
the sufficiency of These , or any thing else
I have writ , that may perhaps hereafter be
made publicke : I am conscious of too many
flawes in my selfe , to be swelled beyond my
natural proportion.

Your sake alone produced Them , that
during the little time I have to live , you
might turne to my Judgmt, upon all occa-
sions without Trouble ; and converse with me
being dead, without Feare.

There is no great difference between
good daies and evil, when past ; yet if thus
fortified by the Advice of a Father , no lesse
then the Prayers of an incomparable indul-
gent Mother, you should break out into
Extravagancies , presuming on the Opinion

To his Son.

of your owne Judgment, and the Mediation of our Love, (Though it would be the severest Curse remaining in the custody of Fortune, yet unlaid upon mee:) I doubt not, but to receive more Comfort, from a Patience able to beare it, then you shall from a Repentance sufficient to blot it out.

But it is neither Delight in me, nor Charity unto you, by Jealousy to antedate Crimes never yet committed; I desire you therefore to take these Admonitions, as markes to sayle by, not for presages of Shipwrack.

For any Faults escaped here, through hast, or other infirmity, I hope your Love will be large enough to cover them; not exposing, out of Ostentation or Idlenesse, your Fathers Shame: whereby, not only what is perfect may prove usefull, but the very Mistakes and Blots obtaine as great a Designe, by exercising your Wit and industry in their Emendation; which I expect you should faithfully performe in relation to These, or any thing else you find, may troduce the Credit or staine the Memory of

Your loving Father, &c.




Advice to a Son.

I. Studies, &c.

1 Free Schooles. 2 Universities. 3 Meere
Scholars. 4 Collegiate Discipline. 5 Physick.
6 Volumes. 7, 8 History. 9 Choice bookes,
Negotiations, Embassadors. 10, Converse.
11 Pedants. 12 Strong lines. 13 Exercise
——of 14 Stile. 15 Letters. 16 Sordid
Phrases. 17 Courtesies. 18 Counsel. 19, 20
Secretaries. 21, 22 Intelligencers. 23 Serving
wicked Masters. 24 Observance. 25 Depen-
dency. 26 Writing things dangerous. 27 Po-
etry. 28 Musick. 29 Clothes——30 Buy-
ing——31 Horses. 32 Riding. 33 Wrestling,
Vaulting, Fencing. 34 Swimming. 35, 36
Suretyship, Trusting. 37 Publick Faith.
38 Contracts. 39 Implicit judging. 40, 41
Pride, Baseness. 42 Gesture in Speaking.
43 Boldness. 44 Covetousness. 45, 46,
47 Thrifts. 48 Rising out of Bed. 49 Eating.
50 Drinking, Tobacco. 51, 52, 53 Drunken-
ness. 54 Diet, Plots. 55, 56 Company. 57
Jeering. 58, 59 Proverbs, Injuries. Fight-
ing——Duels. 60 Insulting. 61 Ordinaries.
62 Dogges,

62 Doggs, Boyes, Whores. 63, 64, 65 Secrecy
and Boasting—of—the favours of Women—
66 Married—. 67 Great Ladies—. 67
Masks, Playes, &c.

I.  Hough I can never pay enough to your Grandfather's Memory, for his tender Care in my Education, yet I must observe in it this Mistake; That by keeping me at home, where I was one of my young Masters, I lost the advantage of my most docible Time; For not undergoing the same Discipline, I must needs come short of their Experience, that are bred up in Free-schools, who, by plotting to rob an Orchard &c, run through all the Subtilties required in taking of a Town; being made, by use, familiar to Secrecy, and Compliance with opportunity; Qualities never after to be attained at cheaper rates, then the hazard of all; whereas These see the danger of Trusting others; and the rocks they fall upon, by a two obstinate Adhering to their owne imprudent Resolutions; and all this, under no higher penalty then a Whipping:
And

And 'tis possible, this indulgence of my Father might be the cause, I afforded him so poore a returne for all his Cost.

2. As your Education hath been befriended by a *Foundation*, so you may endeavour the Requital, if God makes you able: However let not the contrary afflict you: since it is observed by some, That *his name who burnt the temple of Diana, out-lasted theirs that built it*: A fortune God grant may never fall upon our *Universities*! Neverthelesse, if Zeale, overheated in the narrow hearts of men ignorant & covetous, should dry up the Fountaines of Learning, by appropriating their Revenues, & demolishing those Monuments (to the fame of which forrain Nations resort in Pilgrimages, for to offer up honour & admiration to these Shrines, never empty of glorious Spirits: and returne more loaden with Satisfaction, then they could possibly bring Prejudice) yet she should pull down no more, then she had formerly raised, when incited, by a contrary affection, to Charity and Knowledge: therefore, a provocation not strong enough to distemper a wise mans patience:

patience; who may easily observe, in his owne or precedent bookes of Experience, as great Maps of Devastation: For, if one Age did not level, what another had erected, Variety were lost, and no means left to render the present or future Generations famous or infamous.

3 Let not an over-passionate prosecution of Learning draw you from making an honest *improvement* of your *Estate*; as such do, who are better read in the bignesse of the whole Earth, than that little Spot, left them, by their Friends, for their support.

4 I have observed in *Collegiate discipline*, That all the *Reverence* to *Superiours*, learn'd in the Hall or Chappell, is lost in the irreverent discourse you have of them in your Chambers: by this, you leave the *principall businessse* of *Youth* neglected, which is *to be perfect in Patience and Obedience*: Habits no where so exactly learned, as in the *Foundations* of the *Jesuites*; could they be fetcht thence without prejudice to Religion and Freedome.

5. If more profitable employment pull you not too soone from the University,

fity, make some inspection into *Physick*; which will adde to your welcome, where ever you come; it being usuall, especially for Ladies, to yeild no lesse reverence to their Physicians, then their Confessors: Neither doth the refusal of Fees abate your Profit proportionably to the advancement it brings to your Credit. The Intricacy of the Study is not great, after an exact knowledge, in *Anatomy*, & *Drugs* is attained; not hard, by reason of the late helps. Yet I advise you This, under such Caution, as not to Imagine the Diseases you read of, inherent in your selfe; as some melancholicke young men doe, that make their first Experiments upon their own bodies, to their perpetuall detriment: Therefore you may live by, not upon *Physick*.

6. Huge *Volumes*, like the Oxe roasted-whole at Bartholmew Faire, may proclaime plenty of Labour & Invention, but afford less of what is delicate, savory and well concocted, then smaller Peices: This makes me think, that though, upon occasion, you may come to the Table and examine the bill of Fare, set down by

by such *Authors*; yet it cannot but lessen ingenuity, still to fall a-board with them; *Humane sufficiency being too narrow to informe with the pure Soule of Reason, such vast Bodies.*

7 Be conversant in the *Speeches, Declarations and Transactions* occasioned by the *last Wars*, out of which more naturall and useful knowledge may be sucked, then is ordinarily to be found in the mouldy Records of Antiquity.

8. When I consider, with what Contradiction *Reports* arrived at us, during our late civill Wars, I can give the lesse encouragement to the reading of *History: Romances*, never acted being borne purer from Sophistication, then Actions reported to be done, by which Posterity hereafter, (no lesse then Antiquity heretofore) is likely to be led into a false, or at best, but a contingent beliefe. *Cesar*, though in this happy, that he had a Pen able to grave into near language, what his Sword had first more roughly cut out, may in my judgment, abuse the Reader; For he that for the honour of his owne Wit doth make people speak better, than

than can be supposed men so barbarously bred were able, may possibly report they fought worse, then really they did. Of a like value are the *Orations* of *Thucydides*, *Livy*, *Tacitus* and most other Historians; which doth not a little prejudice the truth of all the rest.

9. A Few Bookes well studied, and thoroughly digested, nourish the understanding more, then hundreds but gargled in the mouth, as ordinary Students use: And of these, *Choyce* must be had, answerable to the *Profession* you intend: For the states-man, *French Authors* are best, as most fruitful in *Negotiations* and *Memoires*, left by publick Ministers, and by their Secretaries published after their deaths. Out of which you may be able to unfold the Riddles of all States: None making more faithfull reports of things done in all nations, then *Embassadors*; who cannot want the *best intelligence*, because their Princes Pensioners unload in their bosomes, all they can discover. And here; by way of prevention, let me informe you, that some of our late *Embassadors* (which I could name) im-

paired or affaires, by *treating with for-
rain Princes in the language of the Place*;
by which they did not only descend be-
low their masters dignity, but their own
discretion, betraying for want of words
or gravity, the intrinsick part of their
Employment; and going beyond their
Commission oftener by concession, than
confining themselves within it, or to it;
the true Rule for a Minister of State,
not hard to be gained by a resolute con-
test: which if made by an interpreter, he,
like a medium, may intercept the shame
of any impertinent speech, which eager-
nesse or indiscretion may let slip: Neither
is it a small advantage to gaine so much
time for deliberation, what is fit farther
to urge: It being besides, too much an ho-
nouring of their tongue and undervalu-
ing your owne: to professe your selfe a
Master therein, especially since they scorn
to learne yours. And to shew this is not
grounded on my single Judgment, I have
often been informed, that the first and
wisest Earle of Pembroke, did returne an
Answer to the Spanish Embassador, in
Welsh, for which I have heard him high-
ly commended.

10. It is an Aphorisme in Physick, That *unwholsome Aires*, because perpetually sucked into the lungs, doe distemper health more then courser diet, used but at set times: The like may be said of *Company*, which if Good, is a better Refiner of the spirits, then ordinary Bookes.

11. Propose not them for patternes, who make all places rattle, where they come, with *Latine* and *Greek*: For the more you seem to have borrowed from Books, the poorer you proclaim your naturall Parts, which only can properly be called your owne.

12. Spend no time in reading, much lesse writing strong-lines: which, like tough meat, aske more paines and time in chewing, then can be recompensed by all the nourishment they bring.

13. Bookes flatly writ debase your stile: the like may be truly objected to weak Preachers, and ignorant Company. Pennes improving, like childrens leggs, proportionally to their Exercise so as I have seen some stand amazed at the Length of their owne reach, when they came to be extended by Employment: A appeared
B red

red in the late King *Charles*; who, after his more imperious destiny, had placed him under the Tutorage of an unavoidable necessity, attained a Pen more Majesticall, then the Crown he lost,

14. The way to *Elegancy of stile*, is to employ your pen upon every Errand; and the more triviall and dry it is, the more Braines must be allowed for sauce: Thus by checking all ordinary Invention, your Reason will attaine to such an habit, as not to dare to present you but with what is excellent: And if void of Affection, it matters not how meane the subject is; There being the same Exactnesse observed, by good Architects, in the structure of the kitchin, as the Parlour.

15. When businesse or Complement calls you to *write Letters*, Consider what is fit to be said, were the Party present, and set downe That.

16. Avoid *Words and Phrases* likely to be learned in base company; least you fall into the Error, the late Archbishop *Land* did; who, though no ill speaker, yet blunted his repute by saying in the Star-chamber, *Men entred the Church, as a Tinker*

Tinker and his Bitch do an Alehouse. But this may easily be declined by those who read for their imitation *the incomparable lines of the late King*, written in a stile as free from affectation as levity.

17. Grant, if ever, a *Courtesie* at first asking, for, as expedition doubles a Benefit, so delay converts it into little lesse than an Injury, and robs you of the Thankes, the fate of churlish natures: Whereas some, I have known, able to apparell their Refusals in such soft robes of Courtship, that it was not easily to be discerned, whether the Request or Deniall were most decent.

18. Be not nice in *Assisting*, with the advantages, Nature or Art may have given you, such as want them; who doe not seldom, in exchange, part with those of Fortune, to such as can manage their *Advice* well: As they onely doe, that never give Councell, till called, nor continue it longer, then they find it acceptable.

19. It is not safe for a Secretary to mend the copy his Master hath set him; unlesse own'd as from his former inspirations; Lest he should grow jealous, that

that you valued your conceptions before his ; who measures his sufficiency by the latitude of his Employment, not the depth of his naturall Parts : This made the Lord Chancellor *Egerton* the willinger to exchange incomparable Dr. D. for the lesse sufficient, though in this more modest Mr. *T.B.*

20. But in case his Affaires be wholly left to your management, you must not onely looke to correspond for his miscarriages, but as obstinately renounce any honour may be given you, to his prejudice : imputing all to his single sufficiency ; your selfe owning no higher place, than that of the Executioner of his commands. For though *many Great men*, like Properties or Puppets, are *managed by their servants*, yet such are most deare to them, as can so carry their hands in their actings, that they make them appeare lesse Fooles, then in truth they are: easily done, by giving them the honour *to concede or deny in publick*, without interposing any other arguments against it, then may become the mouth of a Servant, however you may order him in *private*.

21. Write not the *Faults* of persons neare the Throne, in any nation you reside in: least your Letters should be intercepted, and you sent out of the world before your time: but reserve such discourse for the single care of your Master, into which you must powre it with more Caution, then Malice, least it should come to be discovered, as it is odds but it will: And then the next endeavour is revenge: it being *lesse danger to traduce a King, then his Minions*: The first still looked upon as above blame, because incapable of punishment; but the latter are not only subject to accusations, but the aggravation of their Enemies, which fills them full of Caution, and Prejudice, to all they feare are able, or but willing to detect them: I could produce sad effects, that have followed the want of care in this, but that I intend Advice, not an History.

22. It is an office unbecoming a Gentleman to be an *Intelligencer*, which in real truth is no better then a *Spy*, (who are often brought to the Torture, and die miserably, though no words be made of it, being a use connived by all Prin-

ees:) To whom I give this Caution, That they do not stay after their Patrons are called home; which do, not seldome (in emulation to their Successor, or to gratifie the Prince they have treated withall, and it may be, from whom they have received Presents, and high commendations to their own King) discover all that are employed to do him hurt.

23. That it is not unlawfull to Serve, beare office or Armes, under such as ascend the Throne, or other high places, by steps washed in blood, you may be abundantly satisfied in Conscience, by the Church in Nero's house, the good Centurion, & many others mentioned in Scripture.

24. Court Him alwaies, you hope one day to make use of, but at the least Expence you can: observing in the condition of Men in power to esteeme better of such, as they have done civilities for, than those they have received greater from: looking upon this as a shame, upon the other as an honour.

25. Mingle not your Interest with a Great man, made desperate by Debts or Court-injuries: Whose Breakings out prove

prove fatall to their wisest Followers and Friends; averred in the last Earle of *Essex* but one, where *Merrick* his Steward, and *Cusse* his Secretary, though of excellent Parts, were both hanged. For such unconcocted Rebellions turne seldome to the hurt of any, but the Parties that promote them; being commonly guided by the directions of their Enemies, as this was by *Cecil*, whose creatures perswaded *Essex* to this inconsiderate attempt.

26. Let nothing unjustifiable or dangerous appeare under *your Hand*; which, many yeares after, may rise up in Judgment against you; when things Spoken may be forgot: As happened to the Duke of *Norfolke*, *Sr Gervase Elmaies*: and a great Earle I knew led by the nose all King *James* his reigne, for feare of being question'd about Letters writ to so high a Person, as is treason by the Law, to sollicite &c. Therefore I charge you, as you tender the blessing of your owne Safety, not to write in an ill sense, whatever your Character be; For, if not tedious Examination, sharp Torture will force you to produce a Key.

27. Be not frequent in *Poetry*, how excellent soever your veine is ; but make it rather your *Recreation*, then *Businesse*: Because, though it swells you in your own opinion, it may render you lesse in that of wiser men; who are not ignorant, how great a masse of *Vanity*, for the most part, coucheth under this *Quality*; Proclaiming their *Heads*, like *Ships of warre*, richer in *Trimming* then *Lading*.

28. The Art of *Musick* is so unable to refund for the Time and Cost required to be perfect therein, as I cannot thinke it worth any serious endeavour: The owner of that *Quality* being still obliged to the trouble, of calculating the difference, betweene the morose humour of a rigid Refuser, and the cheape and prostituted levity and forwardnesse of a mercenary Fidler: Deniall being as often taken for *Pride*, as a too ready Compliance fals under the notion of *Ostentation*: Those so quallified seldome knowing when it is time to begin, or give over; especially *Women*, who doe, not rarely decline in modesty, proportionably to the progresse they make in *Musick*, such (if handsome)

handsome) being *Traps baited at both Ends*, and catch Strangers as often as their husbands, no lesse tired with the one then the other.

29. Weare your *Cloaths neat*; exceeding, rather then coming short of others of like fortune; a charge borne out by Acceptance where ever you come: Therefore, *spare all other waies, rather then prove defective in this.*

30. Never *buy*, but *with ready money*; and be drawne rather to fix where you find things Cheape and Good, then for Friendship or Acquaintance, who are apt to take it unkindly, if you will not be cheated: For if you get nothing else, by going from one shop to another, you shall gaine Experience.

31. Next to Cloathes, a *good Horse* becomes a Gentleman; in whom can be no great losse, after you have got the *skill to choose him*, which once attain'd, you may keep your selfe from being cozened, and pleasure your freind: The greatest danger is *Hast*; I never lov'd to fix on one *Fat*, for then I saw him at the best, without hope of improvement: If
you

you have fallen on a *bargaine* not for your *turne*, make the Market your Chapman, rather then a Friend.

32. *Gallop* not through a Towne; for fear of hurting your selfe or others: Besides the undecency of it; which may give cause to such as see you, to thinke your Horse, or Braines, none of your own.

33. *Wrestling & Vaulting* have ever been looked upon by me, as more usefull then *Fencing*; being often out-dar'd by Resolution, because of the vast difference between a Foyn and a Sword, an House, and a Feild.

34. *Swimming* may save a man in case of necessity; though it looseth many, when practised in wantonesse, by increasing their confidence: Therefore, for Pleasure exceed not your depth; and in seeking to save another, beware of drowning your selfe.

35. Such as are betrayed by their easy nature, to be ordinary *Security* for their Friends, leave so little to themselves, as their Liberty remaines, ever after arbitrary at the will of others. Experience having recorded

recorded many (whom their Fathes had left elbow-roome enough) that have, by *Suretiship*, expired in a Dungeon. But if you cannot avoid this Labyrinth, enter no farther than the thread of your owne stock will reach: the observation of which will, at worst, enable you to baile your selfe:

36. Let not the *Titles of consanguinity* betray you into a prejudiciall Trust: No bloud being apter to raise a Feaver, or cause a Consumption sooner in your poor Estate, than that which is nearest your owne: as I have most unhappily found, and your good Grandfather presaged, though God was pleased to leave it in none of our powers to prevent: nothing being truer in all *Solomon's Observations*, than that *A good Friend is neerer than a naturall Brother.*

37. He that lends upon *Publike Faith*, is *Security* for his owne money, and can blame none more than himselfe, if never paid: Common Debts, like common Lands, lying ever most neglected.

38. Honesty treats with the World upon such vast disadvantage, that a

pen

Pen is often as usefull to defend you, as a Sword, by making Writing the witnesse of your Contracts: For where Profit appears, it doth commonly cancell the Bands of Freindship, Religion, and the memory of any thing that can produce no other Register, then what is verball.

39. In a case of Importance, heare the *Reasons* of *Others* pleaded, but be sure not to be so implicitly led by their judgments, as to neglect a greater of your *Ownes*: As *Charles of England* did, to the losse of his *Crowne*. For as the ordinary Saying is, *Count many after your Father*: So the same Prudence adviseth, to measure the Ends of all Councells, though uttered by never so intimate a Freind.

40. Beware neverthelesse of thinking your selfe *Wiser* or *Greater* then you are. *Pride* brake the *Angels* in *Heaven*, and spoiles all *Heads* we find crackt here: for such as observe those in *Bedlam*, shall perceive their *Fancies* to beat most upon mistakes in *Honour*, or *Love*. The way to avoid it, is, duely

to

to consider, how many are above you in Parts, yet below you in Condition; And that all men are ignorant in so many things as may justly humble them, though sufficiently knowing to barre out despaire.

41. Shun *Pride and basenesse*, as Tutors to contempt; the first of Others, the latter of Your selfe: A haughty Carriage putting as well a meane esteeme on what is praise-worthy in you, as an high Excise on that appeares amisse; every one being more inquisitive after the Blemishes, then Beauties of a Proud Person; whereas the Humble Soule passeth the strictest Guards, with more faults, like the faire-mouth'd Traveller, without scorne, or so much as searching.

42. When you *Speake* to any (especially of Quality) looke them full in the Face: other Gestures bewraying want of Breeding, Confidence, or honesty: Dejected Eyes confessing, to most judgments, guilt, or folly.

43: *Impudence is no vertue, yet able*

to begger them all; being for the most part in good plight, when the rest starve; and capable of carrying her followers to the highest preferments: found as usefull in a Court, as Armour in a Camp. *Scotchmen* have ever made good the truth of this, who will goe farther with a shilling, than an *English-man* can ordinarily passe for a crowne.

44. I do not find you guilty of *Covetousnesse*; neither can I say more of it, but that like a Candle, ill made, it smotheres the splendor of an happy Fortune in it's owne grease.

45. Yet live so frugally, if possible, as to reserve something, may enable you to grapple with any future contingencie.

46. Provide in youth; since Fortune hath this proper with other cōmon Mistresses, that she deserts Age, especially in the company of Want.

47. But I need not use other persuasions unto you concerning Thrift, than what the straitnesse of your owne Fortune points you to: more contracted by others Covetousnesse than my Prodigalitie.

48. Leave

48. Leave your *Bed* upon the first desertion of Sleep: It being ill for the Eyes to read lying, and worse for the Mind to be idle; since the Head, during that laziness, is commonly a cage for unclean thoughts.

49. It is no where wholesome, to *Eat* so long as you are able; especially in *England*, where Meat, aptest to inveigle the Stomach to an over-repletion, comes last: But in case you transgresse at one meale, let no perswasion tempt you to a second repast, till by a fierce hunger you find your selfe quite discharged of the former Excesse: An exact observance of this, hath, under God, made me reach These Times, and may, through his mercy, preserve you for better. I have heard that the *Indians*, by the great moderation they use, are well able to digest raw flesh, thought by some of more naturall, if not easie concoction, than what is dry-rosted. All Compositions with Milk are dangerous in a Heat, and not seldome deadly.

50. *Drinke* not, being *Hot*, unlesse Sack, &c. such droughts residing rather in the Palate and Throat, than Stomack; and

and so safer quenched by Gargles, Liquors, a Cherry, or *Tobacco*, the use of which I neither perswade nor prohibit, having taken, it my selfe, since sixteen, without any extraordinary markes of good or ill: but cannot approve of nosing, or swallowing it downe: as many to my knowledge have done, not long-liv'd.

51. Nothing really acceptable to the Gusto of humanity, But Prudence may experiment without *Detection*, or waking the clamorous Multitude (gratified in all opportunities they have to accuse others, though farre more guilty themselves:) a Temper not possible to be attained by the lovers of *Drinke*, which will not only render my Reasons, but your own useles.

52. Were *Drinke* capable of Councell, I should advise, if unfortunately overtaken by such a *Distemper*, not to remove from the place you received it in; by which some part of the Shame may be avoided, and more of the Danger, attending the irregular motions of this giddy Spirit.

53. *Drinke*, during the operation of the *Distemper*, will act all the Humors habituall in *Mad-men*: Amongst both which

which I have seen some very Zealous and Devout, who, the fit once over, remained no lesse Profane. This proves, *Godlinesse* capable of being fained, and may raise an Use of Circumspection, in relation to such as professe more then is futable to humane frailty.

54. He that alwaies regulates his Diet by the strict Rules of Physick, makes his life no lesse uncomfortable to himselfe, then unsociable unto others: The like doth he that useth palpable *Plots* in trivis all things, who is made by this so suspected in Commerce, as none will approach him, unarmed with the like weapons: For though *Wisdom* may purchase reverence, and attention, *Subtily* (distinguished from it only by a lly Carriage) raiseth alwaies *suspition*: Wherefore, *The Closenesse of the Heart*, in matters of Consequence, is best concealed, by an *Openesse* in things of lesse Moment.

55. Experience hath found it no lesse Shame then Danger, in being the *Chiefe*, at a merry *Assignation*: Since what is of evill favour falls most to their messe at the upper end of the Table, but good to

the meanest, who have the impudence to scrable up any thing that suits to their advantage, as readily as they can find Oaths to decline what may redound to their losse.

56. Beware what *Company* you keep, since *Example* prevails more than *Precept*; though by Erudition dropping from these Tutors, we imbibe all the tinctures of Vertue and Vice. This renders it little lesse then impossible for nature to hold out any long Siege against the batteries of Custom and Opportunity.

57. Let your *Wit* rather serve you for a Buckler to defend your selfe, by a handsome Reply, then a Sword to wound others, though with never so facetious a *Reproach*; Remembring that a *Word* cuts deeper then a sharper weapon, and the wound it makes is longer in curing: A blow proceeding but from a light motion of the Hand, agitated by Passion; whereas a disgracefull Speech is the result of a low esteem settled of the Party in your Heart.

58. Much *wisdome* resides in the *Proverbs* of all Nations, & therefore fit to be taken notice of; of which number this

is common amongst us, *Play With me, but hurt me not*: It being past peradventure; that more *Duells* arise from Jest then Earnest, and between Friends, then Enemies; serious Injuries seldome happening but upon premeditation, which affords Reason some, though perhaps no full Audience; whereas this extemporary Spirit conjured up by shame & smart, harkens to nothing but the rash advice of a present Revenge.

59. If an *Injury* be of so rank a Nature, as to extort (in point of Honour) an *unsavory Word* (never suitable to the mouth of a Gentleman;) Sword-men advise, to second it with a Blow, by way of prevention; least he striking first (which cannot but be expected) you should be cast behind-hand. But this their Decree not being confirmed by *Act of Parliament*, I cannot find it suitable with Prudence or Religion, to make the Sword Umpire of your own Life and anothers, no lesse then the Law, upon no more serious an occasion, then the vindication of your Fame; lost or gain'd, by this brutish valour, in the opinion of none that are either wise or

pious: It being out of the reach of question, that a *Quarrell* is not to be scrued up to such a heighth of indiscretiō without arraighning one or both parties of Madnesse: Especially since formall *Duel's* are but a late invention of the Devill's, never heard of, in relation to private Injuries, among the Romans the *Gladiators* fighting for their Pleasure, as the *Horatii* & *Curatii* for the safety of the People. It cannot be denyed, but that Story layes before us many kill'd for private revenge, but never accompanied with so ridiculous a Formality, as the sending of *Challenges*, which renders *the Dead a Greater Murderer then he is that kills him*, as being without doubt the author of his owne Death. This makes me altogether believe, that such wild Manhood had its Originall from *Romances*, in which the Giant is designed for death, & the Knight to marry the Lady, whose Honour he hath preserved; not so gently treated by the *English law*, where if his leggs or friends be not the better, he is hang'd, and his Estate confiscated, to the perpetuall detriment of his Family: besides the sting of Conscience, and a naturall feare, like that of Cain's, attending

Blood, by which the remainder of life is made tedious and miserable to such unfortunate men, who seem in all honest Company to smell too strong of Bloud, to be taken into any intimate Relation.)

60. *Prosecute* not a *Coward* too farre, least you make him turne valiant to your disadvantage: it being impossible for any standing, even in the worlds opinion, to gaine glory by the most he can have of those that lie under such a repute: besides, *Valour is rather the Product of Custome, then Nature*, & often found, where least expected, do not therefore waken it to your prejudice, as I have known many, that would still be *Insulting*, and could not see when they were well.

61. *Speak disgracefully* of none at *Ordinaries*, or publick *Meetings*: least some Kinsman or Friend being there should force you to a base Recantatiō, or engage you in a more indiscreet Quarrell: This renders all Free Discourse dangerous at Meetings of mixed Companies,

63. Carry no *Dogs*, to *Court*, or any publicke Place, to avoid contests with such as may spurne, or endeavour to take them

up. The same may be said of *Boyes*, not wise or strong enough to decline or revenge affronts; whose Complaints doe not seldome engage their Masters; as I knew one of Quality kild in the defence of his *Page*: The like danger attends such as are so indiscreet, as to man *Whores* in the Street, in which every one pretends to have an interest for his mony, & therefore unwilling to see them monopolized, especially when they have got a pot in their pate.

63. *Reveale* not the pranks of anothers *Love*, how serious or ridiculous soever you find them; it being unlikely the mirth should compensate the danger: By this you shall purchase your selfe a *retentive faculty*, and sell your Friend a stronger confidence of your *secrecy*; hanging on him the lock of a perpetuall Obligation, of which you may ever be keeper of the Key, either out of Love or Feare: yet many other Faults are not more dangerous to commit, then know without detecting.

64. Be not the *Trumpet* of your owne *Charity* or *vices*; for by the one you disoblige the receiver, as well as loose your Reward;

ward; and by the other, you alarm the Censures of men; most being condemned through the evidence they give against themselves, by their *words* and *gestures*.

65. If it be *Levitie* and *Ostentation*, to boast when you doe well, in what Classe of Folly must they be ranked, that *brag* of the *Favours of Women*? tending themselves, by this no lesse fraile, then they; it being more shame for a man to be leakie and incontinent at the Mouth, then for a Woman to scatter her favours.

66. To make Love to married Women doth not only multiply the Sinne, but the Danger; neither can you, if questioned by her Husband, use, with hope of victory any sharper Weapon, than *Repentance sheathed in a modest excuse*.

67. Fly, with *Ioseph*, the Embraces of great Ladies; lest you loose your liberty, and see your leggs rot in the stocks of the Physicians; they being often Unwholsome, ever so unreasonable, as to exact a constancy from you, themselves intend not to observe, perverting so farre the curse of God, as to make your desire subject to theirs.

68. Usher not Women to Maskes, Playes, or other such publike Spectacles, into which you have not an easie access for Money or Favour: such places being apter to create injury, then afford an handsome opportunity for revenge: Besides, if those you carry be old and deformed, they disgrace you; if young and handsome, themselves.

To the Reader, concerning the following Discourse of Love and Marriage.

THIS had not appeared, being a result of more juvenile yeares, but that I feared, if let alone, it might hereafter creep abroad from under a false Impression, and one more scandalous to that sexe, than becomes my Complexion or Obligation. Therefore, to vindicate me from the no lesse inhumane then unnaturall imputation of a Woman-hater, I doe here protest, with a reference to their Charity and my owne most serious Affections, That if the Partie advised had been a Daughter, my ink must have cast blacker, then the rich graine of their Angelicall Beantie is capable to be asperited by.

by. It being observable, That such Idolaters as made the Deities the object of their worship, were by all celebrated for most Learning Wisdome and Civility. Neverthelesse, though Women be Cordials when desire is past, and Julips while the heat continues, yet since it is ordinary for Dablers on Beauty to mistake Poyson for Physick (such feminine Boxes not alwaies bearing Drugs sutable to their Inscriptions, but being often painted with more Perfections, then they carry in them) I hope this discourse may the better be excused, having the example of Solomon to justifie the harshnesse of my expressions, no lesse then his Follies to warrant the necessity of the Caution; lest my Son Should mire himselfe and his hopes in the pursuit of such foolish flames, as have tempted the strongest, wisest & most religious out of the waies of Peace. I shall forestall the Reader with no farther Complement, than That he would forbear to condemne or praise beyond Reason; lest he should appeare too severe towards my Levitie, or indulgent to his owne Morositie, in relation to Beautie.

II. Love

Advice to a Son.

II. Love and Marriage.

1. *The Nature and effects of Love—2 upon youth; tempting it—3 to Marry; 4—unhappily, for Beauty—5 without Money, and—6, 7 to swallow the fatall Bait, —8 Not answering Expectation. 9, 10. Marry not a faine Beauty. 11. Lawes concerning Marriage—12 somewhat strange: Polygamy; Priests—13 Marriage, the result of Policy. 14. Fruition tedious. 15. Wives Lust, Jealousy. 16. Discomforts from Children &c —17 other wedlock inconveniences—18 best palliated by an Estate—19 Portion, Joynture.—20, 21, 22, 23. The unhappinesse of poore Marriages.—24. Travell, to avoid the danger, from—25, 26 A handsome Woman. 27. Fond Love an ill Counsellour. 28. Children how much to be desired. 29. Conclusion.*

Love, like a Burning-glasse contracteth the dilated lines of Lust, and fixeth them upon one object, bestowed by our self
low

low Creatures, (the exacter Observers of the Dictates of Nature) promiscuously, without partiality in affection, on every distinct Female of their respective *species*; whereas Man, being restrained to a particular Choise, by the severity of Law, Custom and his owne more stupendious Folly, out of a jealousy to be rob'd of a present desire, is so hurried away with the first apparition of an imaginary Beauty, (supposed by his Fancy, grossly abused by her servants the Senses, corrupted & suborn'd through an implacable appetite, which Nature for her owne end of continuance, stirs up in all to this fleshly Conjunction) That no reason can for the present be audible, but what pleadeth in favour of this soft Passion; which makes a deeper or lesser impress, proportionable to the temper of the Heart it meets with: causing Madnesse in some, Folly in all: placing, like stupid Idolaters, Divinity in a silly creature, set by the Institutes of Nature in a farre inferiour Classe of perfection to that which makes it his businesse to worship & adore it; Imagining as false felicities in the Fruition, as they apprehend

hend miseries in the Losse: when all they desire is but the fruit of that Tree, the kernell of that apple, which first destroyed us all, faire to sight, but of fatall and dreadful consequence to the taster; rendering Him subject to slavery, that was borne free; and suffering Her to command, who ought in righter reason to serve & obey.

2. To cure *youth* wholly of this Desire, were as uneasy a taske, as to divest it of Humanity: Therefore I expect you should be tossed in this Storme, but would not have you shipwrack't, by contracting your selfe to the Ocean; unlesse, with the Duke of *Venice*, you might yearly repeat the Ceremony to as great an advantage.

3. For if ever *Marriages* were on all sides happy (which is no Schisme to doubt of) experience never found them among such, as had no other nealing, but what they received from the flames of Love; which cannot hold without Jealousy, nor breake without Repentance; and must needs render their sleepe unquiet, that have one of these *Caddis* or familiars still knocking over their pillow.

4. Those, *Vertues*, *Graces*, and *reciprocall* Desires, bewitched Affection expected to

meet & enjoy, Fruition & Experience will find absent; and nothing left but a painted Box, which Children and Time will empty of Delight; leaving Diseases behind, and, at best, incurable Antiquity.

5. Therefore I charge you, (as you will answer the contrary another day to your Discretion, and upon the penalty of a bitter, though vaine Repencance) not to truck for, or entertaine commerce upon the credit of *Marriage*, with a solitary, that is, an *un-endowed Beauty*; (which if really intended, you question your owne Judgment; if otherwise, the Honesty of you both:) From whence I have known such sad consequents to result, as have made some (wise enough to pre-
sage the mischief of the event) so far concede to the teares & miserie of the Partie, as they have cast themselves, out of meere pity & conscience, into the precipice of *Marriage*; burying their own fortunes & future felicity, only to satisfy the affection of another.

6. *Marriage*, like a Trap set for flies, may possibly be ointed, at the Entrance, with a little Voluptuousnesse, under which

is

is contained a draught of deadly Wine, more pricking and tedious than the Paffions it pretends to cure, leaving the Patient in little quieter condition in the morning, than him that hath over-night kill'd a man to gratifie his revenge.

7. *Eve*, by stumbling at the Serpents sollicitations, cast her Husband out of Paradise: nor are her Daughters surer of foot, being foundered by the heat of Lust and Pride; and unable to beare the weight of so much of our reputation, as Religion and Custome hath loaded them with: all that an unballasted Behaviour, without other Leakage, is sufficient to cast away an Husbands Esteem: Neither doth the penalty of a *Light Report* laid on the *Mother*, conclude there, but diffuseth it selfe, like a Leprosie, over *Posteritie*, being incapable of any other cure, than length of time can deduce out of forgetfulness.

8. It were something yet, if *Marriage* could answer the expectation of all she boasts the cure of, in the large Bill, our Mountebank-Teachers proclaime in every street; which, upon triall, she often
comes

comes so farre short of, as to satisfie none;
But rather aggravates the sins of Solitude,
making simple Fornication to sprout into
Adulterie. And if it happen that your
Wife be *impotent* or *infected* (as not a few
are) with one or more of those loathsome
Diseases incident to weake feminine na-
ture, which render her unsociable you
are posted off, both by Lawyers and Di-
vines, to the same patience. I do here
more opportunely propose, before; you
are fallen under so mischievous and ex-
pensive a Conjunction.

9. If none of my Perswasions nor others
wofull Experience, daily met with in the
world, can deterre you from Yoking
your selfe to anothers desires, make not
a *Celebrated beautie* the object of your
Choice, unlesse you are ambitious of
rendring your house as populous as a
Confectioners shop, to which the gaudie
Wasps, no lesse then the liquorish Flies,
make it their businesse to resort, in hope
of obtaining a lick at you Honey-pot,
which though bound up with the strong-
est obligations or resolutions, and sealed
by never so many protestations, yet
feminine

feminine vessells are obnoxious to so many frailties, as they can hardly beare, without breaking, the Pride and Content they naturally take in seeing themselves adored; Neither can you, according to the *loose custome of England*, decently reſtraine Her from this Courſe, without making demonſtration of Jealouſy towards her (by which you confeſſe your ſelfe a Cuckold in your owne imagination already) or Incivility to ſuch as come to viſit you; though it may be ſtrongly preſumed, Your ſake hath the leaſt ſhare in this Ceremony; however tied in manners to attend with patience, till his *Worſhip*, perhaps his *Lordſhip*, hath pumped his wit dry, having no more Compliments left, but to take his leave; Thus, with his invention rebated, but not his Luſt, he returnes home, where the old preſerver of bandery, his Kinſwoman, perceiving, by his dejected countenance, that he came ſhort of his deſires, and wanting a new gowne, imbarke her ſelfe for the employment; and to put the honeſter face upon ſo ugly a deſigne

signe, she contracts a straight alliance with your (yet-possibly-unconquered) Bedfellow, and under pretence of a Gossiping, or perhaps a voyage to some Religious exercise, hurries her away in his *Honour's* Coach to a Meeting-house, where though she be taken by Storme, is fairly sent home with Bag and Baggage, being onely plundered of what you are not likely to misse; And finding it unsafe to complaine, returnes againe upon parole, or so often as her new Governour pleaseth to summon her; sheltering the Fault under Custome, your unavoidable Fate, or perhaps Providence (which for their excuse, some are wicked enough to pleade) till her Forehead be as much hardened with Impudence, as yours is by Reproaches, &c. And yet he is the happier owner, who hath a Wife wise enough to conceale the reall Hornes of her husband, than she, that being innocent, doth by her light carriage make the base symptomes appeare in the world's opinion: Oh remember this, when you are about to forget the
D pleasure

Pleasure and Safety, only to be found in a *Single life*.

10. If you consider *Beauty* alone, quite discharged from such *Debentur's* as she owes to the Arts of *Tire-women, Taylors, Shoemakers*, and perhaps *Painters*; you will find the Remaines so inconsiderable, as scarce to deserve your present thoughts, much lesse to be made the price of your perpetuall Slavery. Be not then led, like a Child, by these gaudy *Butter-flies*, amongst the bryars & nettles of the world; since obtained, a little time and use will weare off their fading colours, leaving nothing in your possession put a bald drowsy Moth; which if good, will by accident; if bad, make it her businesse to discontent you.

11. The *English lawes* are composed so far in favour of *Wives*, as if our Ancestors had sent women to their Parliaments, whilst their Heads were a wool-gathering at home; allowing no *abusing of Husbands*, capitall, nor *Marriage* dissolveable, but in case of *Adultery*, not subject to prooffe, but under the attest of two Witnesses at
one

one and the same time: Nor is non-cohabitation a sufficient discharge from His keeping all such Children, as Her Lust shall produce during his abroad between the four *English Seas*; so as if his wife be a *Strumpet*, he must bannish himselfe, or deale his bread and clothes to the Spurious Issue of a Strangers; a thraldome, no wise man would sell himselfe to for the fairest Inheritance, much lesse for trouble, vexation and want during Life. Whence it may be strongly presumed, that the hand of *Policy* first hung this Padlock upon the liberty of men; and after Custom had lost the Key, the Church, according to her wonted Subtilty, tooke upon her to protect it; delivering in her Charge to the people, that *single Wedlock* was by divine Right, making the contrary, in diverse places, Deaths; and where shee proceeded with the greatest moderation, Excommunication: condemning thereby (besides four fift parts of the world) the Patriarchs, who among their so frequent Dialogues held with their Maker, were never re-

proved for multiplying *Wives* and *Concubines*, reckoned to *David* as a Blessing, & to *Solomon* for a marke of Magnificence. Neverthelesse the wily *Priests* are so tender of their owne Conveniencies, as to forbid all *Marriage* to themselves, upon as heavy a punishment, as they doe *Polygamy* unto others: Now if nothing capable of the name of Felicity was ever, by men or Angels, found to be denied to the *Priesthood*, may not *Marriage* be strongly suspected to be by them thought out of that list? though to render it more glib to the wider swallow of the long abused *Laity*, they have guilt it with the glorious Epithite of a *Sacrament*; which yet they loath to clog their owne stomacks withall.

12. However the patient submission to the Institution of *Marriage* is the more to be wondred at, since *Man* and *Woman* not being allowed of equall strength, are yet so farre prevailed upon by *Policy*, as quietly to submit themselves to one *Toke*.

13. For

13. For there is not any other constraint to this *Conjunction*, but what results from understandings so muffled for the present, that they cannot discern, that *Marriage* is a Clogge fastened to the neck of Liberty, by the juggling hand of *Policy*; that provides only for the generall necessities of all in grosse, not the particular conveniencies of single persons; who, by this, give stronger Security to the Commonwealth, then suits with Prudence or Liberty. As to such as aske, How should the world subsist, did all observe the like caution? It may be answered, As well as without Unthrifts, who by spending their estates profusely, make way for wiser men to be the more happy; & as it is impossible to find a dearth of the latter, though not compelled thereunto by any other Law, then the instigation of their owne Folly; so doubt not but there will be enough found of the former, to stock the world, without putting so chargeable an experiment on your owne convenience.

14. Aske your selfe, what desire you ever attained, that a long and often-repeated *Fornication* did not render tedious, if not loathsome; though the thing wished for remained in the perfection it was before enjoyment? And can your Reason promise you, to continue the same unto *Beauty*; so transitory, as it is in a manner lost, before you can truly consider, whether it belongs to Nature, or the *Dresse*? Therefore when discontented with your present condition, tumble towards any Change, rather then into that bottomlesse Pit, out of which no Repentance can bayle you.

15. After that *Age*, *Wearinesse*, *Wisdom* or *Businesse* hath dispossessed you of this dumb and deafe *amorous Spirit*, and concluded all desires to *Uxorious vanities*; it is possible your *wives* appetite may encrease, and that Disease of *Lust*, which your Youth cured before she had leysure to discover it, may then unseasonably interrupt your sleepe, calling for That, there shall be nothing in her, but importunity, to provoke

provoke you to; nor in you, but the desire of quiet, and to conjure downe the fierce Devill of *Jealousie*; which hants the houses of Married folkes, rendering them no lesse unhappy, dismall, and clamorous, then the Temple of *Molech*, where such Children and Servants, as you most delight in, shall passe through the Fire of daily contention.

16. Were it possible to assigne to your Choyce the *Vertues of your Mother*, which I confesse are inferiour to none; and fancy a *Son* with as rich Parts as imagination is able to endow a creature withall; yet a *Daughter* may come, that for want of Good Behaviour, or care in Marriage, shall infuse so much gall into your cup, as will be able to imbitter all the pleasure taken in the rest: Or, if you should escape this in regard of one, the least deformity happening to any of the others, will cause more grieve, then all the towardlinesse of the most perfect can out-talke.

17. Our Beldame *Eve*, to save her longing

longing, sold us all for an Apple, and still as we fall into the same desires, apprehending felicities in things we never tryed, we are carried away by her peevish Daughters, the true Syrens wife Uliſſes ſtopt his eares againſt; who under pretence of Pleaſure and Love, lead us into Dens and obſcure Holes of the Rocks; where we conſume our pretious Time and bury our Parts, (which might enable us to deſpiſe or honour this world, as beſt ſuited our complexions) feeding, all our lives upon the dry bones of Want and Affliction; and like *Aſæon*, torne by our Families, Nothing being more certaine, than that a Married man changeth the ſhape of naturall Freedome, and inrols himſelfe among ſuch as are rendered Beaſts of burden under Reaſon of State; whereas thoſe unclogg'd with this Yoke, if they like not the ſervice and diſcipline of their owne, may the eaſier exchange it for that of any other Commonwealth.

18. Though nothing can wholly diſengage Marriage from ſuch Incon-

veni-

veniences as may obstruct felicity, yet they are best palliated under a *great Estate*; all other Arguments for it receiving commonly confutation from Time and Experience, or are evaporated by Fruition: *Birth* imposing a necessity of Charge, as *Beauty* doth of Jealousie, if not of a bad report; Innocency being often found too weake to guard it selfe from the poyson of tongues.

19 The true extent of *her Estate* therefore is first to be surveyed, before you entaile you selfe upon the Owner; And, in this, common fame is not to be trusted, which for the most part dilates a *Portion* or *Joynture* beyond its naturall bounds; proving also not seldome litigious; and *that found given by Will*, questionable; by which Husbands are tied to a black Box, more miserable than that of *Pandora*; there being in the Law hope of nothing but trouble and injustice. Neither doe *Widdows* seldome put their *Estates* out of their owne reach, the better to cheat their Husbands, perverting so farre the course of Nature, as to make him
thrash

thrash for a pension, who ought to command all. This requires *Love* to be ushered, into this undissolveable Noose by Discretion; since it hath rarely fallen within the compasse of Example, that both parties (if wise) should be cordially pleased with their bargain. Therefore the Yoke of Marriage had need be lined with the richest stuffe, and softest outward conveniences, else it will gall your Neck and Heart, so, as you shall take little comfort in the Vertue, Beauty, Birth, &c. of her to whom you are coupled.

20. As the fertility of the ensuing yeare is guessed at, by the height of the river Nilus, so by the greatness of a *Wives Portion* may much of the future conjugall happinesse be calculated: For to say truth, a *poore Marriage*, like a *Fathers Theft* or *Treason*, entitles shame and misery upon Posterity, who receive little warmth from the Vertue, much lesse from the Beauty of their Mother.

21. The best of Husbands are Servants, but he that takes a *Wife* wanting *Money*

Many, is slave to his affection, doing the basest of Drudgeries without wages.

22. Experience cries in the Streets, that he who takes his *Maid* into the Marriage-bed, finds her no lesse impetuous a Mistresse, than he that is coupled in the highest, Linke: for such as bring nothing, esteeme themselves slighted, if they command not all; whereas better Educations are apter to confesse an Obligation, than those basely borne:

23. *Vast Estates* are not so sensible of the inconveniences of *poore Marriages*: as having, besides greater Diversions, the staffe of Power to keep the leane wolfe from the dore: *Want* being no lesse the originall of most Sins, than the Mother of all Plagues: so as the depth of *Povertie* calling upon the bottomlesse pit of Despaire, tempts the illbred *Son*, for want of better education (to change a life, he thinkes cannot be made more wretched) to marry the Chamber-maid: by which the no lesse unadvised *Daughter* learns to run

run away with the *Groome*: Doe not
the carefull lookes of all Fathers give
evidence to the truth of that Saying
Children are uncertaine Comforts,
certaine Troubles.

24. Therefore (*deare Son*) if you
find your selfe smitten with this poison
ed Dart, imitate His prudence, who
chose rather to cast himselfe into the
armes of the Sea, and Travell, then
let his Hopes and Parts wither in the
of a poore whining *Dido*; who is
more able to give you Caution, for the
continuance of her own Affection, than
you are of yours, or of her Beauty.

25. I have heard a *well-built-woman*
compared, in her motion, to a Ship un
der Saile, yet I would advise no wise
man to be her owner, if her Fraught
be nothing but what she carries be
tween Wind and Water.

26. A *meat Wench*, like a faire
Picture, may adorne a Roome for a ge
nerall Commerce; or like a painted In
post, may tempt you, as a Stranger, to
while away some scorching houres;
but to hang her in your Heart, & turne
Holl

Host to a bare Holly-bush, is so high
a Blasphemy against Discretion, that
it would not onely exceed repentance,
but pittie and forgivenesse, especially in
relation to you, who have had these
Rocks marked out on all sides, by the
Advice of Splinters or an Indulgent
Father.

27. But if once you render your
selfe a Pupill to whining *Love*, he will
read you such contrary Politicks, as
shall perswade you to make a League
with Misery and embrace Beggery for
a Friend: and after this you are capable
of no higher honour, than to be regi-
stred in one of his Martyrologicall
Ballads, and sung by Dairy-maids to a
pitifull Tune.

28. To conclude, if you will needs
be a Familist & marry, muster not the
want of Issue among your greatest af-
flictions; as those doe, that Cry, *Give
me Children, or else my Name dies*: the
poorest way of immortalizing that
can be, and as naturall to a Cobler as
a Prince, and not seldome out reached
by a Grave-stone: This proves them
no

no fooles, that made their owne choise by *Adoption*, out of the masse of Humanity, not confining themselves to such as the doubtfull chance of *Marriage* obliged them to: since Wives do worse then miscarry, that goe the full time with a Foole or a Bosson birth: yet lesse uglinessse resides in the greatest personall Deformity, than in an ordinary Mulet of the Mind: nor can there be a greater dissemblance between one wise man & another, though Strangers in blood, then daily falls out betwixt them and their owne Issue: so as it is rarely observed, that a prudent Father begets a like Son: in which Nature proclames, Things of moment not made for Stallions, and to bury their rich Talents in the tedious commerce and loathsome sheets of a silly Woman. And if we consult right Reason, not Opinion, More of our Blood runs in a Brother than a Child, the Surer-side being alwaies a stranger to the Family: The truth is, they are really no more ours, than the curles of our haire, or pairing of our nailes, care

rying

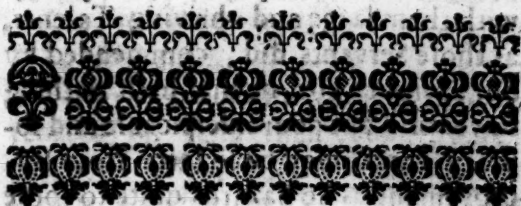
rying often such Thoughts towards us, as we should detest any for, but them: Made ours rather by Use, than Nature; as appears in the rest of Gods Creatures, who looke no longer after their young, then whilest they are unable to shift for themselves: This also speaks an immoderate Sorrow for their Losse, as impertinent, as the like desire to procure them: none being truly capable of Felicity, that situate it out of the extent of their owne reach, and are overpassionately affected with other foreign misery, than what doth purely belong to themselves.

29. But if this savour too much of the *Scoick*, you may qualifie it as you please: for I doubt not, but the zeale your *Youth* doth yet retaine towards the Creed and Practise of others (possibly not so well taught) may at present make much of *This* looke like *Blasphemy*: But when so many winters have snowed on your Head, as on your Fathers, you will thinke it *Canonicall*, and fit to be read to *Posterity*.

Advice to a Son.

III. Travell.

1, 2, 3 *It's Consequents, Good and Bad.*
 4, 5 *To Travell—with an Embassador,*
— As a Merchant— 6 *In case of warre.*
— whither? 7 Directions about— 8 *Per-*
forming divine Duties. 9, 10, 11 *Declin-*
ing disputes — of Religion. 12 *Regula-*
ting Zeale. 13, 14 *Vindicating Customes.*
 15 *Comparisons.* 16 *The Inquisition, Prohib-*
ited Bookes. 17 *The Eucharist.* 18 *Cruci-*
fixes. 19, 20 *Forrain Churches.* 21 *Scof-*
fers at their owne Religion— 22 *Engliss*
in Orders. — 23 *or otherwise, the worst*
Companions. 24 *Injuries.* 25 *Gaming.*
 26. *Womens favours.* 27, 28 *Wenches.*
 29 *Impatient desires: Charms of—* 30
Women in Love. 31, 32 *Italian Lusts.*
 33 *Gifts.* 34 *Money, Removes.* 35 *Inns,*
New acquaintance, Servants.. 36 *Ex-*
perience, Languages. 37 *Turkish inciv-*
ility. 38 *Plantations.*



Come, to starch a more
 serious face upon wan-
 ton, impertinent and
 dear-bought Vanities,
 cry up *Travell*, as the
 best accomplisher of *Youth*
 and *Gentry*, Though detected by Ex-
 perience in the generality, for the grea-
 test debaucher: adding Affectation to
 Folly, and Atheisme to the Curiosi-
 tie of many not well principled by Edu-
 cation. Such Wanderers imitating
 those Factors of *Solomon*, that together
 with Gold, returned Apes and Pea-
 cocks,

2. They and onely they *Advantage*
 themselves by *Travell*, who, well
 fraught with the Experience of what

E

their

their owne Country affords, carry over with them large and thriving Talents, as those Servants did, commended by our Saviour: For, he that hath nothing to venture but poore, despicable and solitary Parts, may be so farre from Improvement, as he hazards quite to loose and bury them in the externall *Levity of France, Pride of Spaine, and Treachery of Italy*: Because not being able to take acquaintance abroad of more Prudence, than he meets with in the Streets and other publick places, the Activity of his Leggs and Armes may possibly be augmented, and he by tedious Complements become more acceptable in the eyes of silly Women, but uselesse, if not pernicious, to the Government of his owne Countrey, in creating doubts and dislikes by way of a partiall Comparison.

3. Yet since it *advanceth Opinion in the World*, without which Desert is usefull to none but it selfe (Scholars and Travellers being cry'd up for the highest Graduates in the most universall judgements) I am not much unwilling

to give way to a peregrine motion for a time: Provided it be in the *Company* of an *Embassador* or person of *Quality*; by whole power the Danger may be rebated, no lesse then your charge of Dyet defrayed; inconsiderable in such a Retinue, as Persons of their Magnitude are forced to entertaine.

4. Or if your Genius (tempted by profit) incline to the life of a *Merchant*, you have the Law of Nations, and Articles of a reciprocall Amities to protect you from other inconveniences, then such as indiscretion drawes upon rash and unadvised Strangers.

5. And thus man'd our, Your Experience may receive Lading at the first hand, when others, failing of the like Advantages, must take up that little they make, at the common Beames; yet pay more Custome, and runne greater hazards, then the whole Returne, when cast up, is able to compensate.

6. Or in case this Nation should againe breake out into *Partialities*,

it may not be ill prudence, to go where you may have the prospect of the *War* with safety, who ever prevailed: And for the place, I say *France*, if you have a purse; else some Towne in the *Netherlands* or *Flanders*, that is wholesome and safe; where *French* may be attained with little more difficulty then at *Paris*, neither are the Humors of the people so very remote from your owne.

7. Now if it be your fortune, on any such like Accounts, to leave your Native Countrey, Take these *Directions* from a *Father*, wearied (and therefore possibly made wiser) by *Experience*.

8. Let not the irreligion of any Place breed in you a neglect of *Divine Duties*: remembring, God heard the prayers of *Daniel* in *Babylon*, with the same Attention he gave to *David's* in *Sion*.

9. Shun all *Disputes*, but concerning *Religion* especially; Because that which commands in chiefe, though false and erroneous, will, like a Cock on's owne dung,

dunghill, line her Arguments with force, & drive the Stranger out of the Pit with insignificant clamours: All Opinions, not made naturall by Complexion, or imperious Education, being equally ridiculous to those of contrary Tenents.

10. But where you find such Discourse unavoidably obtruded, mould your Arguments rather into *Queries*, then dogmaticall Assertions, professing it *more the businesse of Travellers, to Learn, then Teach*: This, besides the removall of Jealousies, will proclaime you Civill, and not bury the hope of a future Compliance: Muzzling the mouthes of the rigid Zelots (who thinke none worthy of Life, are found out of the Traine of their owne Opinions) no lesse then engaging the more Moderate, rather to pity you, as one misled, then accuse you for Wilfull and Contumacious: Observing herein *the Prudence of our Saviour*, who prohibits the casting of Pearles before such, as are more likely to employ them to your Damage, then their own Edi-

fication: And therefore, Silence, ought not in reason to be reckon'd for a desertion of Truth, where it cannot be maintain'd, but to the prejudice of what the Imperative Power hath declar'd so to be.

11. *A Sceptic humour*, as it is most sutable to any man out of Power, so especially if he Travels; lesse offence being taken at *Doubters*, then such as boldly undertake to Determine: There not alwaies remaining a necessity, either in Religion or discretion, to give a *positive Answer*: as appeares by *Christ*, who did not seldome oppose one *ambiguous Question*, against another no lesse dangerous to resolve: Therefore you may be as well a Murderer as a Martyr, if you run too unadvisedly into Ruine.

12. Keepe your Zeale chained for a Guard to your conscience, not letting it fly upon such things as *Custom* hath not made it familiar withall (Remembring, that the *Sadducees*, who denied Angels and Spirits, are not registred for such implacable enemies

to our Saviour, as the *Pharisees*, who confessed both 2) The fury of which Passion hath transported some so farre, as to strike the *Eucharist* out of the Priest's hands, that carried it: Choosing, like giddy *Phaërons*, to burne, rather then not manifest themselves (unseasonably) the Children of God.

13. Do not imitate their follies, who conceit themselves bound in honour to assert all *Customes* used in the Places they come from, which, besides contraction of Quarrels, brands such Sophisters with the imputation of a partiall Incivility: *Customes* being of that insinuating nature, as it can convert into the shape of comelinesse, Diet, Apparell, Gestures and Sins, that, to a Stranger, may appear most distastfull, ugly and unnaturall: This renders a Defence of the Errors of your owne Countrey as indecent, as the too lowd proclaiming of them is shamefull and unworthy.

14. As it is neither mannerly nor safe to *discommend* any thing used Abroad, so likewise is it disadvantageous,

for by *Commendation* you shall the better serue out the true Opinion themselves have of it; which upon your *Dislike* will be concealed, or heightened out of shame, or ostentation.

15. Fall not into *Comparisons*; For what doth it concerne the Advancement of Wisdome, whether *London*, or *Paris*, *St Mark's Church* or *Paul's* be the fairest? the like modesty must be observed at your returne home; lest you should seeme to have lost, in your travell through other Nations, the naturall affection so justly due to your Owne, which may raise suspition of a change, either in your Religion or Allegiance.

16. If the wisdome of the *States of Holland* were warily observed (who give no other answer for the present, to any new Proposition, but *Peut-estre*, in English, *it may be so*; (by which they civilly evade a peremptory asserting or denying the validity of any Argument, The Hell of the *Inquisition* would not be so replenished with the Soules of poore unadvised Christians; who, made

made giddy with an impertinent Zeale, and confident in the Promises of the treacherous Jesuites, their Countrymen (that have wayes enough to betray you, without discovering themselves) communicate to them *prohibited Books*, in hope to convert them; (which I advise you by no meanes to carry with you:) This *M. Mole* found true in a tedious and sharp Captivity, reported to be betrayed by *Sr T. M.* at the instigation of the Lord *R.* to whom he was assigned Tutor, by the Earle of *Ex.*

17. To the *Eucharist*, met in the Streets, (through which it is often born to the houses of the Sick,) Custome, no lesse than the Injunction of the Magistrate, obligeth all to kneele, or bow: The which if a Stranger neglect, he is liable to the Inquisitors: Now if it be an Idol, *St Paul* sayth, *an Idol is nothing*: And if it renders the Meat offered unto it no wayes distastfull to a sound Conscience, how should it deprave me to be uncovered, as the rest are? It being palliated, if not absolutely decided this way, in the case of *Naan-*
man,

man, and the Duke of Saxony, whom Luther permitted to assist the Emperor Charles the first at a Masse, onely to preserve a Temporall Dignity, covering it with the title of Civill respect.

18. Pity, rather than spurne at those you see prostrate before a *Crucifix*. Considering we find it enjoyned, by the Penner of the *Practice of Pity* (too often printed, to carry the markes of any thing contrary to the genuine mind of the then-Protestant Church) that all *Communicants*, at the article of their receiving, should imagine the postures of Christ upon the *Crosse*. And if so, doth it not leave room for a Query. Who is the most mistaken, He that makes to himselfe a Representation in his Heart, or on the Wall? Yet this, with the rest, is laid before you onely as an Advise, not a stumbling block, and occasion of offence.

19. Enter no farther into *Forraigne Churches*, than the hand of your owne Religion and Conscience leads you; for though the Body of their *Worship* do not take you, the higher expressions

of

of Zeale and Austerity (in the preciser sort of Church-men and people, taken for the Soule of all Professions) may seeme to discover some defects in your owne: And so, displeased on all sides, you dash upon the rock of Atheisme; as such doe, that value the Merits and Sanctity of Christ, by His, who pretends to be his Vicar; and all morall Vertue by the scant Standard, they find it measured by at Rome; where they put out the eyes of the lesse advised with the dust of Antiquity: which wee seeming to want, are not so catching to those, not wise enough to looke behind the Curtaine of Formalities.

20. Yet, where Conscience and Reason give you leave to comply (as possibly they may in many things) do it ingenuously, without compulsion or dint of an Argument: least, opposing a Truth upon the By, you give them cause, to thinke you guilty of a Falshood in the Maine.

21. Consort with none who Scoffe at their own Religion, but shun them as spies or Atheists: For Strangers honour

honour them most, next to those of their respective Tenents, that are modestly zealous in the observation of their Owne .

22. Eschew the Company of all English, you find in Orders: for as they have imitated the lapsed Angels, in falling from their first station, so they beare the like malevolence to all they despaire of bringing into the same condemnation, being for the most part despicable, poore, and Melancholy; The Protestants eying them as Apostates, and the Catholicks as Fugitives and unprofitable devourers of the Natives bread: Thus young Scholars, because not able to reach all they desire at home, like Prodigals abandon the bosome of their Mother, unadvisedly casting themselves into that of want and reproach: Viscount Mont's Brother being but a Porter to a Religious house, and many of the rest exposed to such hard and desperate Missions into the Indies and other remote Climats, as their lives are rendered no lesse tedious then uncertaine .

23. Besides, he that beyond Sea frequents his owne *Countrymen*, forgets the principall part of his errand, *Language*; and possibly the opportunity to get experience how to manage his Expence, *Frugality* being of none so perfectly learned, as of the *Italian* and *Scot*; naturall to the first, and as necessary to the latter. The English also are observed abroad more quarrellsome with their own Nation, then strangers; and therefore marked out as the most dangerous Companions.

24. An *Injury* in forraigne aire is cheaper pas'd over then revenged; the endeavour of which hath (not seldome) drawn on a greater. Besides, if Patience and Evasion be not learned by your Travell, the Bills you have taken up may perhaps be discharged, as to the Merchant, but quite lost in regard of any returne of Profit to such inconsiderate men as suffer themselves to be transported with their *Passions*; since he that is Master of them, shall act and speak reason, when others, destitute of

of that Moderation appeare mad, uttering nothing but noise.

25. *Play* is destructive to Estates every where, but to the Persons of Gamesters abroad; rendring them the Objects of Cheating and Quarrells; all by-standers being apt to attest to the prejudice of a Stranger.

26. He that desires quiet, and to decline *Quarrells* (undertaken by Strangers upon irreparable disadvantages) must, above all avoid giving or receiving favours from *Women*: There being none, out of the List of common Whores, any waies acceptable, to which some Ruffin (in *Italy* cal'd *Braves*, who will murder a man for a Crowne) doth not pretend an interest, either as a Husband, a Kinsman, or a Servant: Neither are they safely conversed withall, in relation to health, Participating so farre of the nature of Devils, that they are not only instrumentall in the Sin, but many times also in the Punishment.

27. Make not the promise of *Marriage* a Band to your Lust; nor thinke

her

her fruit worth owning, shall yeeld possession upon no more formall obligation: Presuming that if she can dispence with the Ceremony, by which Law only makes her yours, it is no lesse possible, that the time and wearisome repetition of the same embraces, may, upon as handsome a provocation, tempt her to change the Substance.

28. Hee that ownes a *Whore* in a more peculiar sense, than a common Jakes, descends from the dignity of Reason; And yet I have knowne some so farre transported as to marry such an one, to the infamy of their Families, no lesse then their owne future discontent: making a *mercenary Woman*, Arbitrator and Guardian of their Issue; contrary to the wiser practise of *Spaine*, where none are admitted Judges of anothers interest, that have taken fees, as Pleaders themselves, lest former use should convert them into Bribes: It being hard to forgoe a profitable custome, and as impossible to impropriate such cattell, as to monopolize the *Age*: For the barre of Honour being
once

once leaped over by that Sex, there remains nothing certaine to the owner, but the open fields of Shame and repentance.

29. If tempted by an impatient Affection to any thing, not without danger or difficulty attained, Catechize your selfe with this Question: What wish, fortune or labour ever presented you with, that, after a full Fruition, did not soone grow tedious, or at best came not farre short of what, creaking Expectation had undertaken it should performe? And let this contemplation moderate your desires, That all worldly profit or pleasure is correspondent to a like measure of anxiety & wearisomnesse: Therefore let no importunity warp you contrary to right reason and conveniency; ever arming your constancy against Flattery & Impudence, strong assailants, especially marching under the teares & caresses of an handsome & seeming-innocent Woman, from whom it is no dishonour to fly, and with whom there is no safety to treat: for fear, like blind Sampson, you
grind

grind out the remainder of your daies,
between Want and Repentance, and be
led in Triumph by her Friends, and
those suborned to seduce you; more
ready to sacrifice the Thanks to their
owne Nets, then to the easinesse of
your Nature, to which it is onely
due.

30. If any then be furiously *enamored on you*, whose Fortune cannot correspond for the Troubles incident to Marriage, (which God knowes are not a few) venture the losse of Her, rather then your selfe; it being one of the highest pieces of madnesse, to hang an indissolvable padlock upon your future hopes, only *to save a Wenches Longing*; with whose soft humour, miscarriage is more suitable, than a Man's, armed with so much advice: Therefore fly from such as incurable Plagues; nothing being more catching to unbiaied nature, than a seeming violent Affection; which if not built upon a former promise, you may leave her justly to the melancholly Society of her owne Folly; out of which it is all odds, but she may
F happily

happily recover, or imitate the voluptuous death of that Taylor, reported to have whin'd away himselfe for the love of Queen *Elizabeth*.

31 Who travels *Italy*, handsome, young and beardlesse, may need as much caution and circumspection, to protect him from the *Lust of men*, as the Charmes of Women: an impiety not to be credited by an honest heart, did not the ruines of *Sodom*, calcin'd by this unnaturall heat, remaine still to witnesse it.

32. And as I have heard, they continue so enamored this uncouth way of Lust, (led by what imaginary delight I know not) that such as Age and Weaknesse have set beyond the power of Acting, suffer themselves to be Patients in that noysome Beastiality: maintaining to this end, Emissaries abroad, to entice men of delicate complexions, to the houses of these decrepit Lechers, under pretence of an assignation made by some Feminine beauty; And thus ensnared, the poore uncircumspect young man cannot with conscience doe, or
safety

safety refuse this base Office.

33. Where you never mean to returne, extend your *Liberalist* at first coming, or, as you see convenient, during your abroad: For what you give at parting is quite lost.

34. Make no ostentation of carrying any considerable Summe of *Money about you*; least you turne that to your destruction, which under God is a Strangers best preservation: And Remove not from place to place, but with company you know: The not observing whereof is the cause, so many of our Countrymens graves were never knowne; having been buried in as much obscurity as kil'd.

35. *Inns* are dangerous, and so are all *fresh Acquaintance*; especially where you finde their offer of friendship to outbid a Strangers desert: The same may be said of *Servants*; not to be entertained upon ordinary commendations.

36. Next to experience, *Languages* are the richest lading of a Traveller; among which *French* is most usefull; *Italian* and *Spanish* not being so

fruitfull in Learning (except for the Mathematicks and Romances) Their other Bookes being gelt by the Fathers of the Inquisition.

37. He that is carried by his curiosity under the Jurisdiction of the *Turk*, or other *Mahumetan* Princes, shall be used (as they esteem him) like a dogge; and so to be armed with a more invincible Patience, then commonly accompanies a man free borne: Insomuch as I heard a Kinsman say, who had been at *Jerusalem*, that the richest experience he brought from thence, could not in the least proportion recompence the trouble he met with; bringing home certaine marks of the Incivility of the people, for an uncertaine discovery of the places fam'd for *Christ's* Death and Buriall. And though he thought he merited by it (a conceit I know incapable of place in your head) yet no reward could hire him to repeat again those weary steps: Therefore I advise you to believe rather what you may read in your Studie; then goe thither to disprove it.

38. I can say little of *Plantations* having had no experience of them; But that he, which changeth his own Country. shall not, in my mind, do so well, to go farther from the Sun, or where he may not at least share in the *Government*.

Advise to a Son.

IV. Government.

1. 2. *Change*. 3. *Commutations*. 4. *Tumults*.
Incendiaries. 5. *Ambition*. 6. *A Warr*—for
Religion, — *Oppression*. 7. *Submission* to
wicked Governors, — 8. *Not approving*
them. 9. *Wearinesse & fidelity*. 10. *Submis-*
sion to. 11. 12. *Recognition of present Pow-*
ers. 13. *The Originall of Dominion*. 14.
Fresh Families: State-Martyrs—for 15.
16. *Fame*. 17. *High Birth; Ti-*
tles of Honour. 18. *Meane Birth*. 19.
Obligation to Governours, what? — 20.
21. *To a Monarch*; — *To a Free*
State: Siding. 22. *Enemies reconciled;*
— 23. *Trust not*. 24. *Ingratitude*. 25.
Foreign Interests. 26. *Preferments under*
Monarchies, and Republicks, compared.
27. *Insurrections, Conspiracies*. 28. *Orator*

27, - 29. *To speak last; - M. Hampden.*
 30. *No Perfection here.* 31. *Directions to a*
Magistrate about - Preferments. 32. *Pu-*
nishments - 33. *The Souldiery -* 34. *The*
Clergy.

1. **C**ONTRACT not the common distemper, incident to vulgar braines, who still Imagine more ease from some *untried government*, then that, they lye under; not having passed the first Form of Experience, where we may learne, that *Tyranny is no lesse naturall to Power, then lust to Youth*.

2. If Happy for the present, 'tis no better then madnesse to endeavour a *Change*; if but indifferently Well, folly: For though a Vessell may yeeld the more, for tilting or stirring, it renders all in it unpleasant to present use: The *Die of war* seldome turning to their advantage, that first cast it: such therefore as cannot make all well, discharge their conscience, in wishing it so; Government being the care of Providence, not mine.

3. But

3. But if it be your fortune to fall under such *commotions*, imitate not the wild *Irish* or *Welch*, who during Eclipses, run about beating kettles and pans, thinking their clamour and vexations available to the assistance of the higher Orbes, though they advance nothing but their owne miseries, being often maimed, but at best layed by, without respect or reward, so soone as the State is returned to it's former splendor: Common Souldiers resembling Cocks, that fight for the benefit and ambition of others, more then their owne: This proves it the wholesomer counsell, to stay within doores, & avoid such malignant effects, as people attribute to the supposed distempers of the superiour Planets. But if forced to take a streame, let it be that which leads to the desires of the *Metropolis*, the chiefe city being for the most part preserved, who ever prevails, in a civill Commotion, abounding in Money and Friends; the readiest way to purchase quiet.

4. Be not the *pen or mouth of a mul-*

itude congregated by the gingling of their Fetters: lest a Pardon or Compliance knock them off, and leave you, as the Soule of that wicked and deformed Body, hanging in the Hell of the Law, or to the vengeance of an exasperated Power: But rather have patience, and see the Tree sufficiently shaken, before you run to scramble for the fruit: lest instead of profit and honour, you meet a cudgell or a stone: And then (if possible) seeme to fall in, rather out of compulsion, then designe: Since the Zeale of the Rabble is not so soone heated by the reall Oppressions of their Rulers, but may be as easily cooled by the specious Promises and breath of Authority.

5. Nurse not *Ambition* with *rhine owne blood*; nor think the wind of Honour strong enough to blow away the reproachfull sense of a shamefull, if possibly that of a violent Death: for if *Solomon's* Rule be true, that *A living Dogge is better than a dead Lion*, a quick evasion cannot but be deemed

deemed more man-like, than a Buried valour.

6. A *Multitude* inflamed under a *Religious* pretence, are at first as unsafely oppoled, as joyned with; resembling Beares exasperated by the cry of their whelps, and doe not seldom, if unextinguished by hope or delays, consume all before them, to the very thing they intend to preserve: *Zeale*, like the Rod of *Moses*, devouring all for Diabolicall, that dares but appeare before it in the same shape: The inconsiderate Rabble, with the Swine in the Gospel, being more furiously agitated by the discontented Spirits of others, than their owne; who cannot be so happy in a Sea of bloud and devastation, the dire effects of warre, as in peace, though invaded with some *Oppression*; a Scab that breakes out oftentimes in the most wholesome constituted Bodyes of States, and may with lesse smart be continued on, then picked off. And because the Generality are incapable, in regard of number, either of reward,
or

or punishment; therefore not of use to the Ambition or safety of others, but for the present, like Gun-powder, during the flash of their discontent, and as a Lock in a River, are onely of force upon the first opening, to drive on the designe of Innovation; loosing themselves afterwards in a more universall dilatation, either out of wearinesse, or doubt of the consequence.

7. The example of *Brutus*, rather then *Cato*, is to be followed in *bad times*; it being safer to be patient, then active; or appeare a foole, than a male-content; An Evasion not only justified in the person of *David*, and by the eloquence of *Paul* before his Heathen Judges; but our *Saviour* himselfe is not heard to inveigh against the present Power, though it had made the Head of the *Baptist* the Frolick to a Feast.

8. Owne the *Power*, but not the *Faults* of the *Magistrate*; nor make *Law*, assigned for a buckler to defend your selfe, a sword to hurt others: lest partiality should allure you to passe the sentence of Approbation upon
any

any thing unwarrantable in its owne nature. Neither let any Formalities used at a mimicall Tribunal (as that was set up in the case of *Naboth*) perswade you to more then a passive compliance; since such may seeme to make greater, rather then diminish the wages of their iniquity, that seek to cover Rapine with a Gowne; which the Sword might patronize with more decency: And this observed, the people might cheaper receive all their Injury at the first hand, which these Retainers of wickednesse utter at more intolerable rates. The result of all is, *Ahab* might better have committed murther single, then render so many accessary, under the formall pretence of a Religious Fast. &c.

9. *Before you fix*, consult all the Objections, Discretion is able to make; But *once resolved*, desert not your Party upon every Accessse of a Feaver, as many melancholy spirits did, these warres; who, by their often and unseasonable flittings, wore themselves so out on both sides, as they were not worth owning, when

when successe undertook for them, that they did turne in earnest: Irresolution, rendering pardon more difficult from either Faction, that it could have proved, had they remained constant to any: Devesting themselves of the ensigne of *Fidelity*, looked upon by all with the eyes of pity, and doe often meet with Honour, seldome faile of Forgivenessse, from a noble enemy, who cannot but befriend Vertue, though he hath found it in armes against him. Yet if you perceive the Post you have contracted, to totter, through undermining Treachery or weaknesse, you may purchase your preservation by all honest endeavours: For he that prolongs his life by the forfeiture of a *Trust* he has undertaken, husbands it worse, then if he buried it in the field of Honour: *Traitors* in all ages being equally detested on both sides.

10. *Submit quietly to any power* Providence shall please to mount into the saddle of Sovereignty, without enquiring into their Right for Conscience sake, or their Births, in relation to Honour: Remembring, that not only *David*, but
the

the most ramous for successe, did not only cut off others Lines, but were naturall shepheards under the Cope of Heaven, before they attained to be metaphorically so under the Canopy of the Chaire of State; which once possessed, clarifies the present Incumbent's Title from the greatest imputations incident to Birth or Proceeding. And the many-headest Beast, the Multitude, is seldome more, sometimes lesse gall'd and vexed by the new, then the old Saddle of Ridders; who, out of their greater experience of her brutish patience, are more apt to load her with the trappings of power, & the furniture suitable to a Throne; whose Inventory Pride increaseth proportionable to continuance, and the presumption they have of their owne ability to keep the people from attempting their Remove. This may render it indifferent to a wile man, what card is Trump; whose game may possibly prove as faire under Clubs, as Diamonds; neither ought he to be troubled, whether his Fetters consist of Many linkes, or but One.

II. If

11. If Authority exacts an *Acknowledgement* from you, give it with all readinesse: It being the highest Frenzy, to dispute your Innocency with those who are able to convert the greatest into a fault: For if it be no dishonour to submit to Theeves, if fallen into their Hands, Let not the example of a few fooles (who, like Lice, thrive no where so well as in a prison) tempt you to oppose your felicity against the Imperative Power, under which the disposeure of your person doth wholly remaine, and therefore madnesse to deny it words.

12. I abhorre the Idolatry of the Heathen, yet cannot but mind you of their Humility, in adoring any thing the people set up, though but hewed out of the body of an Oake, most suspicious unto swine, & principally after shaking by such stormes as Devils are reported to have raised: Therefore if you may enjoy the liberty of your owne Conscience & Estate, question not the Desert or Right of those, under whom you doe it.

13. He that suffers his *conscience* to mislead him in civill Obedience, makes his

his Guide a stumbling-blocks and doth not consider, that *All States and Kingdomes now extant*, had their foundations laid in the dirt, though time may have dried it up by oblivion, or flattering Historians lick't it off.

14. Thinke it no disparagement to your birth or discretion, to give honour to *Fresh Families*; who cannot be denied to have ascēded by the same steps, those did, we stile *Antient*; *New* being a terme only respecting us, not the world: For what is, was before us, and will be, when we are no more: Warre followes peace, & peace warre, as summer doth winter, & foule weather faire: Neither are any ground more in this Mill of Vicissitudes, then such *obskinate fooles* as glory in the repute of *State-Martyrs* after they are dead; which concernes them lesse then what was said 100 yeares before they were borne: It being the greatest odds: Their names shall not be registred, or if they be, after death they are no more sensible of the honour, than *Alexanders* great horse, or any beast else, his Masters Indulgence, or the Writers, are pleas'd

pleas'd to record. Neither, in a strict sense, doe they deserve such honour, for being able to date their possessions frō before the *Conquest*, since if any be due, it wholly belongs to them that were buried in the ruines of their Countries Liberty, and not to such as helped to make their graves, as in likelihood most did, whom the *Normans* suffered to remain: Therefore tis madnesse to place our felicity out of our owne reach, or to measure Honour or Repute by any other Standard then the opinion we conceive of it our selves; being impossible to find a generall agreemēt in any good or evill report; The Raigne of *Queene Elizabeth* being no lesse traduced, then that of *Richard* the Third is justified.

15. Bee not therefore licorish after *Fame*, found by experience to carry a trumpet, that doth for the most part congregate more enemies then friends.

16. If you duely consider the inconstancy of common Applause, and how many have had their *Fame* broken upon the
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the same wheele that raised it, & puffed out by their breath that kindled the first report of it, you would be as little elevated with the smiles, as dejected by the frownes of this gaudy Goddesse, formed, like *Venus*, out of no more solid matter, than the foame of the People; found by experience to have poisoned more than ever she cured; Being so volatile, as she is uncapable of fixation in the richest jewels of Nature, Vertue, or Grace; The composition of that body wholly consisting of contradictions, no readier to set up this day, then she may be to pull downe the next: This renders it the lowest puerility to be pleased or angry at reports: good being inflamed, and Evill quenched, by nothing sooner then a constant neglect.

17. *Ostentation of Birth*, at no time decent, cannot in this be safe, wherein the very Foundations of *Honour*, are not only shaken, but laid bare: Besides many are so abused, in the sound of their owne or their Father's *Titles*, that by bustling for the upper end, they often render that a shame, which in it selfe is

no crime : as for example ,if the son of the *Common Hunt*, (in English, the Lord Mayors Dog-keeper) by reason of the title of Esquire annext to his Place, should consider himselfe as a man of worship, &c. Were it not ridiculous ? when, God knowes, the appellation is used for the honour of the City, not the person that weares it. The same might be said of all Mechanick Places at Court, which to render them the more vendible, were blazon'd with the false Alchymy of a like Title; so farre from advancing repute that it sets it back, in the opinion of all judicious men : Observe how ridiculous such Animals are, to pride themselves in the shadow and taile of Honour, when the substance is vanished, and the Head — &c.

18. Despise none for *meanenesse* of *Blood*, yet do not ordinarily make them your Companions, for bebasing your own; unlesse you find them clarified by excellent Parts, or guilded by Fortune or Power: *Solomon* having sent the *slug-gard* to the *Pismire*, to learne industry; and to the *living Dog*, rather than the
dead

dead Lyon, for Protection.

19. It cannot be looked upon as an act of prudence, to *doe more for another, then in reason may be expected from him againe* upon a like occasion; unlesse so far as I am obliged to it out of gratitude; and no farther can my Prince or any one else expect assistance from me; For if I have not my livelihood by him, I cannot apprehend any cause, why I should expose it for him, especially if I may, with any probability be happy and keep it without him. And because most of the first Propriators of Government in our dayes, and long before, have ascended the throne at the cost and trouble, if not contrary to the mind of the People they command, why should any loose that for their Preservation, which was never gained by their Benevolence? Therefore if those at the Helme have lost their power, and I not able to find a particular Engagement or Interest strong enough to make their good successe inseparably necessary to my present or future well-being, I am not bound to goe farther on with them,

then sutes with my safety, and the security my judgment gives, that they are able to bring me off: All we owe to Governours, is Obedience; which depends wholly on Power; and therefore subject to follow the same Fate and perish with it: For, Friendship can be contracted between none that stand so farre remote from the Line of Parity: Therefore all superlative Powers are excepted out of this commerce, because situated, in truth or pretence, under a divine Right, which no Interest of mine can reach, much lesse procure; Then, being so far above us, they can be nothing to us, longer then able to support themselves: For if they have an extraordinary and particular establishment in Heaven, it were blasphemy to think they can be pul'd downe by any but God; in the opposition of whose Vengeance, I am no more able, then willing to stand; as those most, that appeare unreasonably for them. Besides, Powers are established to protect us, who are to live happy under them, not miserably for them, if possibly to be prevented; since all sorts of Government

verment may be reckoned among the rest of God's plagues, powr'd down upon men for their oppression and disobedience, in the primitive Parity, which makes our Wills, like *Eve's* subject to others.

20. No Government can be safely engaged, by a single person, beyond requirall: *Kings* thinking it a diminution of Honour; and *Republicks* a dangerous step to Popularity: Here you may see the continuall use of Circumspection; since 'tis possible for Vertue to forme a weapon against it selfe.

21. If it be dangerous to over-oblige a King, it is mortall in relation to a *Free State*; whose Ingratitude, no lesse then Requital, is divided among so Many, as they are scarce capable of shame or thanks: Every Particular disavowing what is generally thought amisse. And all faults buried in his grave, that hath the fortune to die next. Therefore if possible avoid siding; yet, if compel'd, remember it is deducible, both from the History of the great Earle of *Warwick*, and *Stanly*, That a King may be as safely destroyed, as preserved; And for

Common-wealths, they are in nothing more perfect then Ingratitude: Either Government finding it better husbandry, to pardon Enemies, then reward Friends.

22. *A reconciled enemy is not safely to be trusted; yet if any, a Great one; it being easier for such to execute their malice, then conceale it.*

23. To conclude this part, imagine few the more capable of *Trust*, because you have formerly obliged them; nothing being more ordinary, then natures that quit such scores with hatred and treachery: And if you consider, whose hearts have been most empty of pity towards *unfortunate Princes*, Experience may present you with millions of such, whose hands formerly were fill'd with their bounty.

24. Ignorance reports of Witches, That they are unable to hurt, till they have received an almes; which though ridiculous in it selfe, yet in this sense verified, That *Charity* seldome goes to the Gate, but it meets with Ingratitude; They proving, for the most part, the greatest

greatest enemies, that have been bought at the dearest rates of friendship; which proceeds from the high pride of Humanity : Therefore be as little flatter'd to do good out of hope of requitall , as I would have you terrified out of fear of the contrary.

25. Providence or a severer Destiny, hath housed under all our roofes a sufficient proportion of Calamities; Therefore 'tis folly to send to Market for troubles ; As those doe, that contract *forraigne infelicities* , vexing themselves for the losse of the Prince of *Conde* in *France*, the death of the King of *Sweden* in *Germany* , or the progresse of the *Turkes* in *Candy*, &c. Topher's prepared of old, as well to torment the ambitious and unquiet spirits of busie Subjects; as Kings.

26. One may attain to a higher degree of Honour and Power, under a *Monarch*, than can be found room for in a *Republick*, as is apparent in some *Favorites*, that have had the administration of all affaires: Yet in my opinion this is abundantly recompensed, in the mul-

titude, which the latter imployes; who are securer in what they enjoy, in not being subject to the passions of a single judgment.

27. *Republicks* lye most obnoxious to popular commotions; *Monarchies* to clandestine attempts: In the first it is not safe to be found, unlesse they be so Epidemically, as may more then probably assure succeſſe; in the latter not decent for a person of honour, though warranted by never so much security, no hands being more loathsome, then those that smell of Blood and Treachery.

28. Though *Law* perish, a thing unlikely, being the guard of all Peace, yet *Oratory* will still keep in repute, as having more affections to worke upon in a *Republick*, then a *Monarchy*: one judgment being easier forestal'd, then many: So as I may safely presage, If a golden tongue fall under a subtile head, it may have a great influence upon the whole Senate.

29. At a Conference to speake last, is no small advantage, as M. *John Hampden* wisely observed, who made himselfe
still

still the Goal-keeper of his Party, giving his opposites leisure to loose their reasons in the loud and lesse significant tempest, commonly arising upon a first Debate; in which if he found his side worsted, he had the dexterous sagacity to mount the Argument above the Heads of the major part: Whose single Reason did not seldome make the whole *Parliament* so farre suspicious of their owne, as to approve his, or at least give time for another debate, by which he had the opportunity to muster up more forces, thus by confounding the weaker, and tiring out the acuter judgments, he seldome failed to attaine his ends.

30. He that seeks *perfection on earth*, leaves nothing new for the Saints to find in heaven: For whilst Men teach, there will be mistakes in Divinity: And as long as no other governe, Errours in the State: Therefore be not licorish after *Change*, lest you muddy your present felicity with a future greater, and more sharp inconvenience.

31. As I would have you primarily to intend the stopping of the leakes in your own Bottom, if called to the Helme from which in Free States none are exempt;) so you must by no meanes neglect the repairing the broken fortunes of others found to be of excellent parts; who if not made friends by preferment; may prove dangerous to a new-founded State; Neither are preferments so scarce, or these so numerous, but that there is provision enough for them in these three Nations: I confesse Queen Elizabeth most happy in this; which preserved her from Civill Wars; whose foundations are commonly laid by such as are too subtile to be discovered; Flames, as in Hay or Straw, may be kindled in the more combustibile People, by such as shall appeare rather to bring water, than fire; Nothing in experience being found more mortall, than an unseasonable Commendation: from an eloquent tongue, or a forced compliance from a discontented Politician. The Consistory and Jesuits maintaine throughout the world the traffick of sedition

Sedition and privy Conspiracy; yet have had so much wit as to land it in *Presbyterian* bottomes, and to cover their disobedience to Governours under the attempts of the *Anabaptists*, that naturally acknowledge none. The truth is, if wise men will make it their businesse, they may be easily able, where the people are unsetled, to obstruct all good, & promote much evill, under the specious pretences of *Religion* and *safety*: Therefore far cheaper pleased, then discontented; being otherwise, in true policy, capable of no slighter security, then shall be able to cut off all hope or desire of future revenge: The consideration of which though it cannot make me altogether approve, yet it abates my severity, in the condemnation of that Legislator, said to have writ his Lawes in blood, which might be more sutable to the complexion of sometimes, then may possibly hitherto have been thought.

32. The like may be Imagin'd of *men proscribed*, who between thirst of revenge, and a desire of returning, do not seldome promote their Countries
ruines

ruine. This also may authorize their Tenents, that hold *punishing Children* with the losse of Good's, *for their Fathers Crimes*, as dangerous as unjust. And under this head may be reduced all *Penall Lawes*, laid upon faults not really prejudiciall to the State: Nor can a too rigid scrutiny, either after personall lapses in Manners, or uncouth Tenents in Religion, produce any good effects to a Commonweal, where no *Inquisition* is, which under the Papacy drawes the envy wholly upon the Church; made incapable, not only by custome, but an awfull Reverence, of all revenge.

33. Another error may happen (especially where a Free State is founded in Armes) by conceding too great a power to the *Soldiery*, who, like the spirits of Conjurers, do oftentimes teare their Masters, and Raisers in peices, for want of other Imployment: Therefore since it is beyond the plenty of any Nation, to proportion a reward sutable to the opinion they have of their owne merit, it behoves the supream Power to bury the Covetousnesse and Ambition in the fields

fields of others, by a Forrain Wars yet as little to their discontent as may be; alwaies giving them the honour of good Servants, though bad Masters; remembring, that the cause, you raised them for, is not so deepe buried, but it may rise againe to the terror of all that withstand it.

34. Neither can *the Clergy* be rendered, with lesse danger, Despicable, then Great; both these extreames equally crossing the waies of peace: yet more safely possibly may accrue from estating them in so comfortable a Competency as the loosing of it may create feare, then such a Power, as they have in other Nations, found by experience to produce pride & ambition, besides an incroachment on the Peoples Liberty, whose natures they are used to warpe towards any side, by the hope and terror they raise in their consciences in relation to another world; the exploding of which believe would be no lesse diminution to the reverence of the civill Magistrate, then the profit of the Priesthood.

Advice

Advice to a Son.

V. Religion.

1. 2. The bible, The Church, Expositors
 3. Brightman out. 4. Universall Consent.
 5. Profession. 6. Hypocrisy, Scandall.
 7. Criticismes, Schoole-Divinity, 8. Con-
 troversies. 9. Socinians. 10. Popery. 11,
 Purgatory &c. 12. The Reformation, 13.
 Workes, Profession, Faith. 14. Millenni-
 aries. 15. Schismaticks. 16. Levellers.
 17. The present wild Errors—18. tend to
 Anarchy: Moses, Mahomet. 19. Zeale
 in excesse. 20. Tender Conscience, 21. Ob-
 stinacy of Hereticks. 22. Courtiers and
 Common-peoples Religion. 23. Reason,
 The Scripture, Beliefe, 24. Antiquity.
 25. Reason, Revelation &c. Faith. 26. Ho-
 nesty of the Indians. 27, 28. Difference of
 Religions; Good Conscience. 29. Fortune-
 Tellers. 30. Hope and feare. 31. Divine
 Vengeance, 32 Witchcraft 33. Rash Judge

ment

ment, 34 Charity, 35. Impiety, Improbability.
 36. Injustice. 37. Purchase of Church-
 lands. 38. Enmity to the Clergy, or Reli-
 gion Established, or — 39 New lights.
 40 Tithes. 41. Wisdome of Moses. 42.
 Card. Woolseyes folly.

Read the Booke of God with Reve-
 rence, and in things doubtfull take
 fixation from the *authority of the*
Church, which cannot be arraigned of a
 damnable error, without questioning
 that truth, which hath proclaimed her
 prooffe against the gates of Hell. This
 makes me wish that our Sampsons in suc-
 cesse, who have stript her of her Orna-
 ments (Riches, Power, and Honours,
 which the ancient piety left her to co-
 ver her Nakednesse withall) and given
 them to vaine exponders of Rid-
 dles, may not one day have cause to
 repent, when they find themselves
 anoyed no lesse then the eyes of Truth
 put out, by the dust and robbish,
 the fall of so great an antique a frame

is like to make .

2. Therefore be content to see your Judgment wade, rather than swim, in the *sense of the Scripture*: because our deep plungers have been often observed to bring up sandy Assertions, & their heads wrapt about with the venemous weeds of Error and Schismes, which, may for the present discountenance the endeavours of modest Learning, yet will, no doubt, sink and vanish, after some time and experience had of their frequent mistakes, as those of our bold Expositors of the *Revelation*, have most shamefully done.

3. For if *Brightman*, knowne by my selfe pious and learn'd, could be so out in his Calculation for the Pope's fall as to the time; What encouragement remaines for you to perplex your studies or expectation, when those hieroglyphicall *Obscurities* shall be performed?

4. He may be lesse prudent, if not religious, who strains at a Gnat, contrary to the stomach of the Church he lives

lives in, then such as swallow greater things, owned by her *universall consent*: For he that herds with the Congregation, though in an Error, hath *Obedience* to stand by him, whereas a Truth in the other may be rendred more peccant, through a solitary obstinacy: since it is ordinary with the holy Spirit, to register such Kings for Good, as had not quite expunged all markes of Idolatry, though possibly in their power to have done it; which a private person cannot but want, having nothing but Arguments to oppose, blunted through prejudice arising from a contrary practice.

5. Despise not a *profession of Holinesse* because it may be true; But have a care how you trust it, for feare it should be false: The Coat of Christ being more in fashion than his Practice; *Many Pulpit men, like Physicians, forbidding their Patients that, you may ordinarily find on their owne trenchers.*

6. *Hypocrisy*, though looked upon by the Church (the spouse of Christ) as a gaudy and painted Adulteresse, yet

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if

if she passeth undiscover'd, the result is not so dangerous, as that of open Profanenesse: Therefore shun all occasions of scandall, which commonly arise from drinke, whose followers have their lapses score on every wall.

7. *Criticismes* and *curious Questions in Schoole Divinity* may whet the Wit, but are detected for dulling the edge of Faith, and were never famous for edification; & though looked upon, in these last Centuries, as the right hand of Learning, yet better cut off, then used, as they have long served, for weapons of contention: Devised to puzzle the Laity, and render the Clergy no lesse necessary then honourable: Who have worke enough cut out for them till doomes day, to resolve, Which is least suitable to the Divine Essence, To have bound the hands of men or left them at liberty? By which, a constraint must needs be put upon Us, or our Maker, &c.

8. I can approve of none for *Magisterial Divinity*, but that which is found floating in the unquestioned Sense of the Scriptures: Therefore when cast upon a place

Place that seems equally inclined to different Opinions, I would advise to count it, as Bowlers doe, for dead to the present understanding; and not to torture the Text by measuring of every nicity, but rather turne to one more plaine, referring to that all disputes: without knocking one hard place against another, as they have done since this iron age, till an unquenchable fire of Contention is kindled, and so many jarring and uncertaine sounds of Religion heard, as men stand amazed, not knowing which to follow, all pretending to be in the right, as if it were possible for Truth to contradict herselfe.

9. I grant the *Sacnians* are not, at this time, unworthily looked upon, as the most Chymicall and Rationall part of our many Divisions; Yet going contrary to the antient *Canons of the Church*, (esteemed in the Schoole of the Fathers, the best Grammar of a Christians Creed) & wanting the principall Buttresses of Prescription, Universality and Consent, to uphold the

convenience, and justifie the Truth of their Doctrine, I cannot award them so much approbation as they seeme in reason to plead for: Yet are so farre confident, that if just prooffe can be made of their adulterating the faith of Antiquity, few professions extant can justly take up *the first stone* against them; who upon a conscientious scrutiny, may possibly appeare equally culpable: However, such as call them *Arians*, do not thinke they honour them with a former universall Consent, *Athanasius* only excepted: And other lesse probable Opinions may learn this candor & Charity from them, not to bar Heaven Gates against all Professions but their owne; or, like our Retailers of new Lights, pull Passengers into their Preaching houses by the sleeves, as if all wanted Religion but themselves.

10. And as the *Socinian Doctrine* appeares too aëry, high and Mercuriall for ordinary Capacities; whose understandings, are usually consumed, like *Jupiter's* Mistresse, in the splendid commerce of such sublime speculations; So the

the *Roman* is too earthly and Saturnine, participating of the drosse of Merit, Images, Indulgences, &c. Which convinceth Her of so much worldly respect, as she stands condemned by all, but such as are betray'd to her Devoti^on through Ignorance, Profit, or Honour on the one hand, or chained to her Obedience, by the iron Inquisition on the other.

11. Yet were not *Purgatory*, with the rest of the Romish Goblins, obtruded as Articles of Faith, I should be the lesse scandalized at them; in hope, by accident, they might occasion good: Finding humane Nature so childish, as to be sooner scared, than perswaded out of the dark Enteries of Sinne: the real Rod not being so terrible, in the hand of the Magistrate, as these Phantasmes, which Tradition and the Priests subtilty hath formed in the peoples Braines.

12. But in conclusion, you will find *the Reformation* most conformable to the duty we owe to God, & the Magistrate; if not too flegmatick, in passing by decent Ceremonies; or too cholerick and rigid, in obtruding upon weak and ten-

der Conscience.

13. And yet it was no unhappy ran-
counter in him that said, *A good Religion*
might be composed out of the Papists Cha-
rity, the Puritan's words, and the Pro-
testants Faith: For where *workes* are
thought too chargeable, outward pro-
fession too cumberlome, the third ren-
ders it selfe suspected: The two first, be-
ing only palpable to sense and reason,
stand firme like a rock; whereas the o-
ther shakes under the weight of every
Phantasie, as *Peter* did when he walked
upon the Sea: To speak English, In *good*
Workes none can be deceived, but the
doer, in valuing them too high; in the
two latter all but God, who onely
knowes the heart.

14. I confesse the *Miltenaries* are
of so joyfull a Creed, as I could be con-
tent, it stood with the will of God, I
might herde with them; who, if not ap-
proved, I doe not find condemned by
any Councell, at least for the first 300
yeares.

15. But for the vagabond *Scismatick*,
he is so fiery, as he cannot last long un-
consumed,

consumed, being ready upon the least advantage to melt all into Sedition, not sparing to burne the fingers of Government, longer then they shower down Offices and Preferments upon him; whining for a Sanctity here, God never yet trusted out of Heaven: Therefore incapable of quiet, but under a severe Restraint, or an absolute Liberty.

16. And our new *Levelling Opinions*, though they seeme to transcribe their Authority, from the no lesse inimitable then miraculous practise of the Primitive times, stand (if taken at the farthest extent) in so Diametricall an Opposition to all humane felicity, as not likely to proceed from the Lord of Order; Being if Lights, in such darke Lanthornes, as rob humane Society of all reward, & consequently, endeavour of desert: Yet the Owners, though unconstant in their new wayes, pronounce it damnable to keep the old.

17. It is observable in the present humour, that those who carry an Impresse of the wildest errors have a safer Passport

to travell by, and a neerer step to Preference, then such as retaine the Tenents, our Fathers kept in grosse during the flames of the ancient Persecutions, and by retaile under the modern; making the honour of that doctrine scandalous, for which our Ancestors were not ashamed to die; who are by this rendered the worst of Murderers, as having, through Obstinacy, been guilty of their owne Death.

18. Will not such proceedings incline to *Anarchy*; & that proving loathsome to all, make roome for the old or some more acceptable Familie, if not for Conquest by a forreine Nation? Because people lying uneasily, are apt to such tumblings and changes, as cannot but at last bring them under a Power, strong enough to constrain, or cunning enough to perswade them, with a pretence of holinesse & righteousness, to a mutuall compliance, in relation to a change of Government: Of the first there are multitudes of Examples, throughout all profane Histories; of the latter few but Sacred, where the Jewes under *Moses* being

being led by the miraculous hand of God, are not capable to be comprized within the erring Axioms of humane Policy. As for *Mahomet* he tolled on his untutored rable, by mixing Profit & Rapine with his Religion, which he left uncertain, grounding his precepts upon successe, ever owned as dropped upon them out of Heaven, making himselfe still confident of the event, which I cannot undertake, therefore unable, in these Aporetick times, to give you better Counsell, then to *keepe your compliance so loose*, as if possible, you may fix it to the best advantage of your profit & honour.

19. Neverthelesse though a high, palpable & externall *Zele* is taken, by the present Age, as a marke of Confidence, yet I cannot looke upon it with such affection, because scrud up to these altitudes in many, by the wooden pinnes of worldly respects; Not likely to hold longer in tune, then a harmony can be made amongst all Parties, now possibly at odds, or under a jealous Aspect. Therefore I advise you, to put no more
of

of it on, then with decency you may de-
vest in case the fashion should alter, &
the rich die the wars have dipt it in, be
rubb'd off; since all Customs rise or fall
proportionable, to the exchange they
make for the Preferments in the State;
to which in discretion you are bound to
sute your Obedience though not your
Conscience: For I would have my Per-
swasions understood to reach only to
what is consonant to Religion; which
doth not bind you, to choake you for-
tunes with the Criticisms of such Postil-
lers of the Age, as value their Interpre-
rations of Scripture above liberty of
Life, And by this overweening, one Cen-
tury makes Martyrs of those the prece-
dent thought Hereticks, and such Li-
berators of their Countrey, as were
formerly held Traitors.

20. Keep then your *Conscience* tender,
but not so raw as to wince and kick at
all you understand not, Nor let it baffle
your wit out of the bounds of Discreti-
on, as such doe that suffer themselves to
be moped by it: To prevent, which, keep
Reason alwaies in your eye, whose light
ought never to be lost in any worldly

ction, and but eclipsed in what relates
to Heaven: The Tribunall of *conscience*
being erected in our Soule, to detect
our miscarriages, not to betray our wel-
being, and therefore subordinate not
only to a superlative Authority, but also
to our owne honest, safe and wholesome
conveniences. Neither is *Conscience* sel-
dome mis-led by Education, Custome,
& the false representations of Teachers,
who benighted in the darke Interests of
Covetousnesse and Ambition, seeke to
lodge others under the roose of such
Institutes as they believe not them-
selves, yet employ all their Art, Suffici-
ency and Endeavour, to make them
passe for Authentick & the pure mind of
God; Like Juglers that beguile our sen-
ses, with what is not, to have the better
opportunity to pick our pockets of
what is really usefull to themselves: For
is the more subtil wind, got into the
narrow and delicate parts of our body,
is able to set the Stone, Gout, and other
most acute diseases, not really present: So
doth *Superstition* represent in this chan-
geable & concave glasse, of a soborned

Conscience

Conscience, things for sinfull, that are indeed but naturall and indifferent, and other pious, that are really vain & destructive: The prosecution of which leads readily to Atheisme, or an over-biassed Holinesse, which persecutes all that carry the impresse of any contrary Tenents.

21. Fly that self-murdering Tyrant *Obstinacy*: who, like our Witches, is not seldome found to pamper the Impes of Heresie with her owne blood: being not only now, but from all Antiquity, able to bring clouds of witnesses to the stake for the prooffe of the wildest Opinion. And, if I am not much mistaken, from the reverberation of her heat, the flames of the antient Persecutions, as well as those that followed, were at least increased, if not kindled.

22. As it is manifest, that most *Princes* & men in power (the not unlikeliest to know Truth, because it is suspected they did at first disguise it) make no more account of *Religion*, than the profit & Conveniency, it brings, is able to compensate: So the unbiassed *Rabls*, if once emancipated

are emancipated out of the fetters, their former Creed confined them to, value the *Church* as they doe the old Coyne they digge up, which they take for Counters, because they find them subject to rust, and are not able, by reason of their Roman inscriptions (*the Character of the Beast*, which opinion rather then judgment imagines them branded withall) to make them passe in the strict commerce of these intoxicated times: whereby they exchange that for baser metall, which in it selfe perhaps is pure Gold, only attached unhappily by the linkers and Corruptions of age, easier scoured off, then melted.

23. But if *St Peter's* pretended successor, the Pope, be found guilty of such notorious mistakes, it cānot be so much Solcisme in Reason, with our *Seekers* to place *St Thomas* in the Chaire, believing, like him, no more, then lyes patent to humane understanding, which is as much as can decently be imposed upon a new believer, without a Miracle: Reason being all the Touchstone besides left in our hands, to distinguish this Gold from

from the dross, they pretend our Religion hath contracted. *The Scripture* alone seeming unable by reason of her divers Readings, & the severall sounds, variety of Expositions have put upon it to decide all differences besides the long abode she hath made at *Rome* (where who knows whether or no, or how far, that Bishop hath put in his foot?) may render her, in some opinions, suspected, as participating of the like Corruptions, we see manifested in the Translations: So as it may possibly be wished, Learning had never taken her out of the hands of *Tradition*; where for many yeares she remained with more quiet, than ever she enjoyed since she grew domesticall with all sorts of understandings, who have been cōnived at by the State (how prudently I dare not determine) whilst they cut her more short, or extend her longer, as best fitted their ends and occasions. Now if Faith be not allowed to be taken implicitly from the Authority of any Church; A freedome of choise, by consequence, will result to all, by which Salvatiō must be wrought out

out: And in this wildernesse of contention we have no better guide to follow then *Reason*, found the same for many thousands of yeares, though *Beliefe* hath been observed to vary every Age. And since so considerable a falshood is thought to be discovered by our Governours, in the Clergy's Tenet, for the *Impunity of Kings*; why may not their poore Subjects, be unsatisfied, about the Place, they shall receive their owne Reward or Punishment in after this life, or what else may befall these dusty Bodies of our's? Yet I say not this to diminish your Faith, but to encrease your Charity towards *tender Consciences*, who may pretend cause enough to doubt: Though my single Judgment is still ready to determine for *Antiquity*,
 24. *Reverence Antiquity*; but conclude it not infallible; yet I should take her word sooner in Divinity, then any other Learning; because That is clearest at the beginning, all Studies else more muddie, receiving clarification, from experience.

25. All truth familiar unto mortals is only legible by the eye of *Reason*,
 Re.

Revelation, Prophecy, &c. being strangers now to flesh, and ever too high elevated for the perpetuall commerce of such weake Creatures, who may sometimes enjoy a glimmering of them, as the Northerne inhabitants do of the Sun in winter, not permanent longer then they are able to fan away the darke Clouds of infidelity, which dims their Light upon the absence of the Extasie: Whereas *Reason* passeth in an universall commerce, being of an unquestion'd allay, and therefore likeliest to be the Oracle of the everliving God; said by *Solomon*, to have squared the barres of the Earth by her rule, and so, not improbably supposed to have measur'd out the way to heaven by her Line. *St Paul* allowes the notice of Gods universall goodnesse, for a sufficient evidence to convince the disobedient Heathen; and may not the same as well save the faithfull observers of the purer Law of Nature? shall the righteous Judge of all things be found, with two weights, one to save, another to damne by? *Reason* only commands believe, all things else
begge

begge it, so farre as the most stupendious *Miracles* that ever were, cannot confute, though 'tis possible they may silence it for a time: But *Beliefe* changeth; and impairing or mending imply's a wearing out, imperfections *Reason* is incapable of, remaining the same for ever, as the most faithfull guide to our Maker.

26. It is no lesse worth your observance then admiration, that the wilder *Indians* and other people by us stiled *Barbarous*, are yet more strangers to the unsociable sinnes of Improbity, Covetousnesse, &c. then such as pretend to advance their Conversion: Of which this may be a reason, that whilest they remaine constant to the pure Dictates of Nature, they imagine no Meditation to secure their hopes, or screen their feares, conceived to depend on another life, but their owne Endeavours; which might give *Paul* an occasion, to pronounce them *a law to themselves*; and therefore possibly within the compasse of God's secret grace; it being our Saviours owne Confession to him that had kept the

Commandments, that nothing wanted but the sale of his *Propriety*; a terme these understand not, having all in Common; and if the last part be looked upon as omitted, I would faine know, who follows his Master best He, that comes loaden with what he is able, and goes as farre as he can with him; or else he that hath lost it all, or is lazy and lyes downe by the way: Acceptance being a farre easier grant, then Pardon?

27. *Religions* do not naturally differ so much in themselves, as fiery and uncharitable men pretend: who doe not seldome persecute those of their owne Creed, because they professe it in other Termes. Then do not only aske thy *conscience*, what is Truth, but give her full leasure to resolve thee; For he that goes out of the way with her consent, is likelier to find rest, than he that plods on without taking her Directions.

28. Therefore do nothing against the counsell of this Guide, though she is observ'd in the world to render her owners obnoxious to the injury & deceit of all that converse without her: *No-thing*

thing being more hard and chargeable to keepe, then a good conscience.

29. Let no seeming opportunity prevaile so farre upon your *curiosity*, as to entice you to an *inspection* into your *future Fortune*, since such *Inquisitiveness*, was never answered with good successe. The world, like a Lottery, affording multitudes of Crosses, for one Prize, which reduced all into a Summe, must by a necessary consequence, render the remainder of life tedious, in removing present Felicities, to make roome for the contemplation of future Miseries.

30. Doe not preengage *Hope* or *Fear*, by a tedious *expectation*, which may lessen the pleasure of the first, yet cannot but aggravate the weight of the latter, whose arrivall is commonly with a lesse traine of inconveniences, then this her harbinger strives to take up roome for, *evill Fortune* being no lesse *instant*, then good: Therefore render not thy selfe giddy, by poring on Despaire

nor wanton with the contemplation of hope.

31. Stampe not the Impresse of a *divine vengeance* upon the Death or Misfortunes of others, though never so prodigious; for feare of penning a Satyre against your selfe, in case you should fall under the same Chance: Many things being taken up for dropped out of an immediate celestiall Hand, that fel frō no higher pitch, then where God in his providence hath placed such Events as waite upon all times and occasions; which Prayers and Prudence are not able alwaies to shroud you from: Since upon strict inquiry it may appear, that *in relation to this world, the Godly have as little cause to bragge, as the Wicked to complaine.*

32. Be not easily drawn to lay the foule *imputation of Witch-craft* upon any, much lesse to assist at their *Condemnation*, too common among us; For *who is sufficient for these things?* since we are as ignorant in the Benevolences, as Malignities of Nature; *Madmen* presenting

senting in their melancholly Extasies, as prodigious confessions and gestures, as are objected to these no lesse infatuated People. And if this humour hath so far prevailed with some, as to take themselves for Urinalls, Wolves, & what not; Can it seem impossible for those invaded by all the causes of discontent, to imagine themselves Authors of what they never did? Most of these strange Miracles they suppose, being hatch'd by the heat of Imaginatioⁿ, or snatch'd out of the huge masse of Contingences, such a multitude of Individualls as the world produceth, cannot choose but stumble upon; Neither may it be admitted, with due reverence to the divine Nature, That *Prophecy* should cease, & *Witches* so abound, as seemes by their frequent Executions, which makes me think the strongest Fascination is incircled within the ignorance of the Judges, malice of the Witnesses, or stupidity of the poore Parties accused.

33. Be not therefore hasty to register all you understand not in the black Calender

lender of Hell, as some have done the *Weapon-salve*: passing by the cure of the *Kings evil*, altogether as improbable to sense: Neither *rashly* condemn all you meet with that contradicts the common received opinion, least you should remaine a foole upon record, as the *Pope* doth, that anathematized the *Bishop of Saltzburge*, for maintaining *Antipodes*; and the *Consistory*, that may possibly attaine the same honour, for decreeing against the probable opinion of the *Earth's Motion*: Since the branding of one *Truth* imports more disrepute, then the broaching of ten *Errors*: These being only lapses in the search of new reason, without which there can be no addition to knowledge: That, a murdering of it, when by others greater wit and industry it is begotten: not to be accounted lesse then an unpardonable sin against the Spirit of Learning, Therefore *minge Charity with Judgment*, and *temper your Zeale with Discretion*, so may your owne Fame be preserved, without intrenching upon that of others.

34. Fall not out with *Charity*, though you finde, for the most part, *Ingratitude* lying at her Gate: which God hath contrived, the better to reserve requitall to himselfe.

35. As he offers an high indignity to the *Divine Nature*, that robs God of his honour, by owning thoughts of him unsutable to the dictates of Reason, (the exactest Engine we have to measure him by, out of the Volume of his Word:) So doth he offend no lesse againg *Probitry*, that detaines another's *due*, contrary to Justice and the clamours of his owne Conscience: whereby he makes Himselfe and his Posterity heires to the Curse which the wheele of Providence, moved by the breath of God's first *Fiat*, doth usuall stamp upon those, that endeavour to deface the impresse of Goodness and Equity, which appeared in all things at the beginning. Therefore be not forward to promote any *destructive Tenents*, or licorish after such *ill gotten estates*, as the Law of power may for a small summe be wooed to possesse you of, out of an

hope to engage you, or a feare they might revert, in case they were not diffused amongst a multitude of owners.

36. Make not *Law*, or the *Power* you may possibly exercise in the *Commonwealth*, instrumentall to your private Malice: *No murders* being so bloody, as those committed by the sword of Justice.

37. Let not the Cheapnesse or Convenience, of *Church-lands* tempt you to their purchase: For Though I have not observed vengeance so nimble in this world; as Divines pretend, yet what prudence is there, to submit all your future successe to be measured out, by so severe Expositions, as *Church-men* usually make of *Sacrilegious Persons*, which all are registred to be, that meddle with their *Revenues*? besides the danger and shame of refunding, in case a contrary zeale should repossesse the people: whose clamours and warrant cannot be thought lesse sufficient to obliterate your Title, then the former; written as may be supposed, with more authentick Inke.

38. De

38. Denounce no *enmity* against the *Clergy*, for, supported by Prayers or Policy, they cannot long want an opportunity to revenge themselves. Neither *oppose* any *Religion* you find *established*, how ridiculous soever you apprehend it: For though like *David* you may bring unavoidable Arguments, to stagger a popular error, None but the Monsters owne sword, can cut off the head of of one universally received.

39. Run not hooting after every *new Light* you may observe to wander about, nor endeavour by a tumultuous dispute to puffle it out: for he that will *not quench the smoking flax*, may possibly accept of a Lamp composed of no richer stuffe then Rushes.

40. Grudge not *Tithes* to the Teachers of the Gospell, assigned for their wages by the divine Legislator; Of whose Institutes this was none of the least profound, That the tribe of *Levi* were prohibited all other Revenue, then what was deducible out of the tenth part of the other Elevens increase: setting bounds thereby to all the improvement, their
Wisdomes

wisdomes, and the tie the Priesthood had over the peoples consciences, might in the future possibly make, In causing their Maintenance to rise and fall, proportionable to the generall Standard of the Nations felicity; which this limitation obliged them to promote, and for their own sakes, to oppose all incroachments likely to interrupt their brethrens utility. This prompts me to believe, that if the like salary were assigned here, we might promise to our selves the same successe; Provided the soveraigne Power reserve in their owne hands the collation of *Benefices*; without giving leave to any *Stipendiaries* or *Lecturers*, that signify little lesse then an *Anti-clergy*: And to perswade this, there may be more Reason, then the narrow project of this Discourse is able to find room for.

41. Yet I cannot but by the way, mind you of the superlative *Wisdom* of *Moses*; who, least one sacrilegious injury should have proved a president for a greater, (had the people made a benefit by the spoile) imployed the *Censers* of *Corah* and complices to make plates

plates for the *Altar*: But finding the *Gold of Idols* too ranck, decently to be used in the service of God, he reduced them to dust, and threw them into the River: least the Multitude having been flesh'd on a *Calfe*, a false Deity, should after assume the boldnesse, to rob the true One, and those his Institutes appointed to live by his service.

42. And here it may not improperly be said, that *Cardinall Wolsey* was ignorant of, or had forgot this Aphorisme of Policy, when he pull'd downe *Monasteries* to build *Colledges*, by which hee instructed that docile Tyrant, *Henry* the eight to improve the same; there being nothing forwarder to demolish the results of Zeale and Ignorance, Then Learning and knowledge: Neither did he discover himselfe a more accomplished Courtier, when he laid the foundation of *Grave* for a living *King*, who could not be delighted with the sight of a *Tombe*, though never so magnificent; having lived in so high a Sensuality, as I may doubt, whether he would then have exchanged it for the joyes of Heaven it selfe

selfe. I instance in this, as a fit example, to diswade you from thinking it discretion or manners, to use funereous discourses before Princes or men in power, who hate nothing so much, as the thought of their owne Mortality, and therefore unlike to be pleas'd with the Messengers of it.

Conclusion.

Carriage towards Your—1 Mother—2 Sister—3. Dr Cr. 4 Last Will. 5, 6 Buriall. 7 Death. 8 Judgment. 9 Close of all.

1. **B**Eare alwaies a filiall reverence to your deare Mother; and let not her old age, if she attaine it, seem tedious unto you; since that little, she may keep from you, will be abundantly recompensed, not only by her prayers, but by the tender care, she hath, and ever will have of you: Therefore in case of my Death, (which, weariness of the world will not suffer me to adjourne, so much as by a wish) do not proportion your respect by the mode of other Sons, but to the greatnesse of her desert, beyond requitall in relation to us both.

2, Con-

2. Continue in *love* and amity with your Sister, and in case of need, *help her*, what you are able; Remembring you are of a piece, and Her's and Yours differ but in Name; which I presume (upon want of issue) will not be denied to be imposed on any child of her's, you shall desire to take for your owne.

3. Let no time expunge His Memory that gave you the first tincture of Erudition; to which he was more invited by Love then Profit, no lesse then his incomparable Wife: Therefore if God make you able, requite them, and in the meane while register their Names, among those you stand most obliged unto.

4. What you leave at your death, let it be without Controversy; else the Lawyers will be your heires.

5. Be not sollicitous after Pompe at my Buriall, nor use any expensive fune-
rall Ceremony; by which, Mourners, like Crows, devour the Living, under pretence of honouring a dead Carcasse. Neither can I apprehend a Tombe-stone to adde so great a Weight of glory to the dead

dead, as it doth of charge and trouble to the Living; *None* being so *impertinent wasters*, in my opinion, as those which build Houses for the Dead: He that lies under the Herse of Heaven is convertible into sweet herbs & flowers, that may rest in such bosomes, as would shreek at the ugly buggs, may possibly be found crawling in the Magnificent Tombe of *Henry* the Seventh: which also hinders the variety of such contingent Resurrections, as unarched Bodies enjoy, without giving interruption to That, which He, that will not again die, hath promised to such as love him and expect his appearing: Besides, that man were better forgotten, who hath nothing of greater moment to register his Name by, then a Grave.

6. Contest not with such frantick people, as deny men the *Buriall* formerly call'd Christian; since unquietnesse importunes a living Body more, then a Ceremony can advantage one that is dead. This and an hundred other Changes ought not to disturbe our Rest, who are lesse interested in what can happen after our death, then in what was extant be-

fore our birth, No bookes being legible in the Grave.

7. Neither can I apprehend such Horror in *Death*, as some do that render their lives miserable to avoid it, meeting it oftentimes by the same way they take to shun it. *Death*, if he may be ghest at by his elder brother *Sleep* (borne before he was thought on, & fell upon *Adam*, ere he fell from his Maker) cannot be so terrible a Messenger, being not without much *Ease*, if not some *Voluptuousnesse*. Besides, nothing in this world is worth coming from the house-top to fetch it, much lesse frō the deep Grave; furnished with all things, because empty of Desires.

8. And concerning a future Account I find the Bill to swell, rather then shrink by continuance; Or if a stronger propensity to Religion, resides in Age, then Youth (which I wish I had no cause to doubt of) it relates more to the temperature of the Body, then any improvement of the Mind, & so unworthy of any other reward, then what is due to the effects of humane infirmities.

9. To conclude, Let us serve God with what reverence we are able, & do all the

good we can, making as little unnecessary worke for repentance, as is possible. And the mercy of our Heavenly Father, supply all our Defects in the Son of his Love. A M E N.

Thus I have left you finished (Dear Son); a Picture of the World; in that at least like it, that it is frail and confounding, being an Originall, not a Copie. No more forraign help having been imploy'd in it, then what my owne miserable Experience had imprinted in my Memory. And as you have by Triall already found the Truth of some of These; So I most earnestly beg of you, to trust the rest; without thrusting your fingers, like a Child, into chafe flames, in which your Father hath formerly been burnt. & so, add by your owne purchase, to the multitude of inconveniences, he is forced to leave you by inheritance.

Now You are Taught to Live, there's nothing I Esteeme worth Learning, but the way to Die.

The End.

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